THE OLD CHURCH IN THE NEW WORLD

ARCHPRIEST BASIL M. KHERBAWI

SEP 9 1957

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ARCHPRIEST BASIL M. KHERBAWI

THE OLD CHURCH IN THE NEW WORLD

or

THE MOTHER CHURCH

BEING A PLAIN EXPOSITION AND
VINDICATION OF THE TRUE CHURCH
FOUNDED AND HEADED BY
OUR LORD JESUS CHRIST

Her Doctrine, Her Sacraments, etc., etc.

By

ARCHPRIEST BASIL M. KHERBAWI

Dean of
St. Nicholas' Greek-Orthodox Catholic Cathedral
at Brooklyn, New York

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MANUFACTURED IN THE UNITED STATES OF AMERICA
BY THE VAIL-BALLOU PRESS, INC., BINGHAMTON, N. Y.

To

My Very Much Beloved Daughter

ALICE KHERBAWI

I dedicate this volume in
appreciation of her inspiration
to write this book

UNITED THEOLOGICAL SEMINARY
SEP 3 1957

THE OLD CHURCH IN THE NEW WORLD
OR
THE MOTHER CHURCH

Трудъ этотъ почтеннаго Протоіерея В. М. Кербави можно отъ всей души привѣтствовать, такъ какъ давно уже и здѣсь въ Америкѣ, и везде гдѣ говорятъ по англійски имѣлась крайняя нужда въ такой книгѣ, как эта. Можно увѣренно сказать, что она станетъ настольною книгою у всякаго православнаго христіанина, читающаго и думающаго на англійскомъ языкѣ, и несомнѣнно вызоветъ глубокій къ себѣ интересъ и въ средѣ тѣхъ неправославныхъ христіанъ для которых истина и прежде всего и дороже всего. Въ ней безъ полемическаго задора, какъ и должно быть въ такой серьезной книгѣ, съ довольною обстоятельностью, полнотою иточностью изложено православное христіанское вѣроученіе. Каждый догматъ представленъ въ православномъ пониманіи и освѣщеніи со всею ясностью. Нѣтъ здѣсь ссылокъ на ученые авторитеты, не пестритъ книга обильною цитаціей, но всякій, кто будетъ читать ее внимательно, не можетъ не замѣтить, что каждое положеніе автора базируется на Св. Писаніи и Св. Преданіи и бибо взято изъ книгъ, имѣющихъ въ нашей церкви непререкаемый вѣсъ и значеніе и относящихся къ книгамъ символическимъ либо лично имъ по-православному глубоко продумано и строго научно обосновано. Въ простомъ и по цѣли, повидимому, скромномъ трудѣ проявлены авторомъ и полное знаніе предмета и настоящая Богословская эрудиція.

Благодарю о. Протоіерея и призываю на него Божеблагословеніе прежде всего за то, что онъ осознал необходимость этого труда въ особенности въ настоящее время, когда имѣется столько здѣсь нуждающихся въ немъ, православныхъ людей, и когда имѣется столько здѣсь вопрошающихъ о вѣрѣ нашей, столь мало имѣлось возможности дать имъ полный исчерпывающій отвѣтъ. О. Протоіерей не постоялъ передъ тѣмъ, чтобы отдать, какъ мнѣ то известно, два года жизни своей на выполненіе этого труда. Утѣшеніемъ и на-

градою ему будетъ это когда онъ увидитъ—какъ быстро пойдетъ въ ходъ его книга и какую пользу она станетъ приносить въ той православной и даже и неправославной англійской средѣ, быть полезнымъ которой, обслуживая ея вѣчные интересы, имѣлъ своею благородною задачей почтенный о. Протоіерей.

Пользуясь случаемъ, выражаю о. В. М. Кербави свое уваженіе и остаюсь доброжелательным

✠ Митрополитанъ Платонъ.

21 Марта—Зима 1928—Н. Іоркъ.

THE OLD CHURCH IN THE NEW WORLD
OR
THE MOTHER CHURCH

This work of the Rev. Archpriest B. M. Kherbawi must be whole heartedly welcomed, as for a long time such a book has been badly needed here in America as well as in any English speaking country. It may be positively stated that it will become an every day reading book for every Orthodox Christian who is used to think and read English and undoubtedly will arouse a deep interest in those non Orthodox Christians who hold the truth above all. It states the Orthodox Christian doctrine thoroughly, fully and exactly without any polemical heat as it behooves to a book of such serious contents. Every dogma is stated from the Orthodox viewpoint with the utmost clearness. There are no references to the scientific authority there, nor abundant quotations either, but every attentive reader could not but see that every thesis is based on the Holy Scripture or Holy Tradition and is either taken from such books as have an undisputed authority in our Church, and are counted among symbolic books, or is personally deduced by the author in conformity with the Orthodox teachings and scientifically argued. This simple and, in the appearance, humble work displays a full knowledge of the subject matter by the author as well as his general theological erudition.

I thank the Archpriest and call God's blessing upon him, first, because he understood the necessity of such a work, especially now when so many Orthodox need it here and when there are here so many who are eager to know what is our creed and have no possibility to have an exact answer.

The Rev. Archpriest did not hesitate, as I know, to sacrifice five years of his life for completing this work. May it be a reward and joy for him to see how quickly his book is spreading and how useful it is to Orthodox and even non Orthodox readers, to benefit and to serve the eternal interests of whom was the noble arm of the Rev. Archpriest.

I avail myself of this opportunity to express to Father B. M. Kherbawi my regard and remain his faithfully

(Signed) Metropolitan Platon.

March 21st, 1929.

April 3rd.

July 5th, 1923.

Reverend

I experienced a great pleasure in perusing your most interesting book and I hereby grasp the opportunity to extend to you my hearty congratulations, as well as my sincere wishes for the success of your work amongst the Christian readers.

As a religious and as a favorite book of every right-thinking Christian, your work has come in time to fill a great necessity. Therefore a great honor and a greater praise are due to you.

Particularly has impressed me the admirable classification of the various chapters of your book, the orthodoxy which is pulsating therein, and the Christian faith which is manifested in every page. I also was pleased by the fact that you took pains to avoid references and interpolations, which, when used in such books, make them incomprehensible, and change more or less their meaning.

I sincerely believe that with your book you have justified the hopes of the most austere Christian.

Kindly accept the assurance of my excellent esteem for you.

Your good-wisher in Christ
Archbishop of Neapolis, Palestine.
Panteleimon Athanassiades

New York, N. Y.
July 5, 1923.

THE GREEK ORTHODOX PATRIARCHATE OF JERUSALEM.

Νέα Ὑόρκη 5 Ἰουλίου 1923·

Αἰδεσιμώτατε

Ἀσμένως διεξῆλθον τάς σελίδας τοῦ περισπουδάστου ὑμῶν ἔργου καί δράττομαι τῆς εὐκαιρίας ὅπως ἀπευθύνω ὑμῖν τά ἐγκάρδια συγχαρητήριά μου, μετά τῶν διαπύρων εὐχῶν μου ὅπως τό βιβλίον σας σημειώση μεταξύ τῶν Χριστιανῶν ἀναγνωστῶν τήν ἐπιτυχίαν ἧς εἶναι ἄξιον.

Καί ὡς θρησκευτικόν ἔργον καί ὡς ἐγκόλπιον παντός τά ὀρθά φρονοῦντος καί πρεσβεύοντος Χριστιανοῦ, τό ἔργον σας πληροῖ μέγα κενόν, τούτου δέ ἕνεκα περισσότερος καί μεγαλείτερος ὀφείλεται ὑμῖν ἔπαινος.

Ἰδιαιτέραν ἐνεποίησεν ἡμῖν ἐντύπωσιν ἡ θαυμασία ταξινόμησις τῶν κεφαλαίων τοῦ ἔργου σας, ἡ σφύζουσα ἐν αὐτοῖς Ὀρθο δοξία καί ἡ Χριστιανική πίστις καί ἡ ἀποφυγή τῶν παραπομπῶν καί τῶν παρεμβολῶν ἐκείνων αἵτινες καί δυσνόητον συντείνουν εἰς τό νά καταστῇ θρησκευτικόν τι ἔργον καί τό γενικόν νόημα καί τόν σκοπόν δι'ὅν τοῦτο συνεγράφη, ἀλλοιοῦσιν.

Εἰλικρινῶς πιστεύω ὅτι ἐδικαιώσατε πλήρως διά τοῦ ἔργου σας, τάς ἐλπίδας καί τοῦ πλέον αὐστηροῦ τῶν ὀρθοδόξων Χριστιανῶν.

Δέξασθε τήν διαβεβαίωσιν τῆς ἐξόχου πρός ὑμᾶς ὑπολήψεώς μου, μεθ'ἧς διατελῶ,

Διάπυρος ἐν Χριστῷ Εὐχέτης.

Ἀρχιεπίσκοπος Νεαπόλεως, Παλαιστίνης.

Ραντελειρον Αθανασσιαδες

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ΕΛΛΗΝΙΚΗ ΑΡΧΙΕΠΙΣΚΟΠΗ ΑΜΕΡΙΚΗΣ ΒΟΡΕΙΟΥ ΚΑΙ ΝΟΤΙΟΥ

GREEK ARCHDIOCESE OF NORTH AND SOUTH AMERICA

INCORPORATED

273 ELM STREET, ASTORIA, L. I.

NEW YORK

The Reverend B. M. Kherbawi, Dean of
St. Nicholas Orthodox Church,
Brooklyn, N. Y.

Reverend,

We very gladly received the manuscript of your work, "The Old Church in the New World" and we carefully read it.

Indeed nothing in that is disagreeing with the Orthodox Doctrine and the Traditions and Principles of our Church.

Taking into consideration that a book dealing with the Greek Catholic Church written in English would very much facilitate the American people of the other denominations to understand and learn something of the Church History, we bless your work and recommend it, thinking that it would be useful to everybody, who does not know enough of our Church History.

We bless you in the name of our Lord Jesus Christ.

Yours in our Saviour,
Alexander Archbishop
of Nth and Sth America

From the Office of the Archbishop;
July 13, 1929.

PREFACE

The majority of the English speaking peoples, as well as the multitude of the youths who profess the Orthodox faith, in America and elsewhere, know very little, or nothing at all, about the Holy Orthodox Catholic and Apostolic Church—the "pillar and ground of the truth," [1] and mother of all churches, her history, doctrine, ritual, sacraments, etc. Therefore, I ventured to compose this book to familiarize them with the principal tenets of the said Holy Church.

Very likely, dear reader, this is the first time you have ever read about the Orthodox Church's doctrine and history, expounded by one of her own sons. Many have heard or read about her in some way, but, unfortunately, the Orthodox Church has many enemies and is often misrepresented and slandered by so-called "Histories," by a large portion of the press, by books, and from the pulpit, which should be consecrated to truth, virtue, and charity. Our Holy Orthodox Church is the victim of the foulest slanders. Some think she is a part of the Roman Church, although the fact is that Rome was led to Christian faith by Orthodox Missionaries, and every nation which is Christian received its Christianity from the Eastern Orthodox Church directly or indirectly. Others say that the Czar of Russia was Head of the Orthodox Church. This is positively absurd and has no foundation in fact.

As to misrepresentation referred to above, one instance from a well-known Romanist Archbishop, S. G. Messmer, of Milwaukee, Wisconsin, will illustrate the extent to which such misrepresentation is carried.

[1] 1st Tim. 3:15.

Archbishop Messmer says:

"Just as the Christians of the Western hemisphere are divided into Catholics and Protestants, the Christians of the East are divided into Catholics and Uniates and Schismatics or the Orthodox. The latter are those who reject the supreme jurisdiction of the Pope of Rome and thereby separate themselves from the Catholic Church. Although they call themselves the Orthodox or true believers, they are not only Schismatics or cut-offs, but also heretics, because they reject several doctrines which are dogmas of the Catholic Church. These Schismatics form the great bulk of the Eastern Christendom, counting over 100 millions of followers, while the Uniates or Eastern Catholics count only about seven million members."

This Archbishop has no right to designate the Mother Church as "Schismatic" and "Heretic" just because she declined to accept the Pope of Rome as the Absolute Head of the Church and the Visible Christ. He must remember that there is an all prevailing commandment from God Almighty which says, "Thou shalt not bear false witness against thy neighbor."

My motive, therefore, in this instance, is to state the true facts in this book regarding the Church for the benefit of the truth-seekers, knowing that it is my duty and a labor of love, and to correct misrepresentation and ignorance of her precepts by so doing.

The duty of every member of the Orthodox Church is to "search the Scriptures";[2] to know all about his Church's belief, doctrine, creed, etc.; for ignorance or blind submission to errors in these matters is out of place in our Holy Church. Christ said to the Samaritan Woman, "Ye worship ye know not what, we know what we worship."[3] St. Paul said, "Wherefore be ye not unwise, but understanding what the will of the Lord is."[4] One of the ancient Greek Philos-

[2] John 5:39. [3] John 4:22. [4] Eph. 5:17.

ophers said, "Wise is he who knows; but unwise is he who *believes* and knows not." This explains briefly the attitude of the members of the Holy Orthodox-Catholic and Apostolic Church.

Every earnest Christian should inquire to an unlimited degree as to the ancient Faith we profess. What did Christ teach? What did his Apostles preach? What was the doctrine of the Church of the first ages of Christianity when the Church was one united body. What kind of public worship, ceremonies, and ritual did she perpetuate? Ours is the Church that has not changed since the days of the Apostles, but has "held fast the form of sound words." [5] In the following chapters we give you, dear reader, the answer to all these questions.

I pray our Merciful God to make these chapters a source of blessing to the readers, and salvation to many souls.

B. M. K.

[5] 2nd Tim. 1:13.

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CHAPTER I

THE HOLY ORTHODOX CHURCH

THE Church is a Divine Institution, consisting of all true believers who partake of the "faith which was once delivered unto the saints," [1] together with their children, who have "fellowship one with another," [2] and who believe in "one Lord, one Faith, and one Baptism." [3]

The Holy Church is the vessel which carries the believers over the rough ocean of this troubled world and brings them safely to the haven of a Heavenly Home. She is the salt of the earth, and the guiding light of the world. She is precious in the sight of God, because He "purchased her with His own blood." [4] He laid her foundations that withstand attack forever and from any direction. He promised that "the gates of Hell shall not prevail against her," [5] and that He "will be with her always, even unto the end of the world." [6]

The first and most appropriate name given to the Church was "Christians," and that was in the City of Antioch, Syria, where the third Church was organized. But when the evil spirit of division entered into the household of God, and many branches were cut off from the parent tree of the Church, each division chose a name to distinguish itself from the others. The Mother Church held for herself the title "Orthodox" (a Greek word, meaning right or true belief), and that name stands as a protest against all that is not Apostolic or un-Scriptural, as well as against adding to or taking from the teachings of our Lord Jesus Christ, His Holy Apos-

[1] Jude 3
[2] 1st John 1:3
[3] Eph. 4:5
[4] Acts 20:28
[5] Matt. 16:18
[6] Matt. 28:20

tles, and all the early Fathers of the Church, who upheld the faith and truth of its principles.

I do not claim that the Holy Orthodox Catholic Church is the only Christian Church, but I do insist that she is Christ's alone. Saint John, in the Book of Revelation, speaks of seven Churches as being pure, purer, and purest. The Holy Orthodox Church is the purest among all Churches which profess Christ, because she "kept the faith" and "obeyed from the heart that form of doctrine which was delivered to her." The stable and true Church must possess signs and facts that show her to be such. The Holy Orthodox Catholic Church has many signs which distinguish her from others and which point out that she is the true Church of God, among them the following:

(1)

UNITY

Unity is most necessary and needful in the Church. A Church without unity is not the Church of Christ, but a "Synagogue of Satan," and cannot prevail. By unity is meant that all the members of the true Church must be united in the same belief, doctrine, canons, rites, discipline, and worship. That the recognized Head of the Church, our Blessed Lord Jesus Christ, requires this unity of faith and doctrine in the believers in Him is evident from various passages of the Holy Scriptures. Our Lord, in his admirable prayer, said, "Neither pray I for these alone, but for them also which shall believe on me through their Word, that they all may be one, as Thou, Father, art in me and I in Thee, that they also may be one in us." [7] St. Paul, in his Epistle to the Galatians, says, "For ye are all one in Christ Jesus," [8] and in his Epistle to the Ephesians, he insists upon unity of faith in the following emphatic language: "Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body and one

[7] John 17:20–21.

[8] Gal. 3:28.

Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all." [9] Unity of Church government and discipline is not less essential to the Church of Christ than unity of faith and doctrine. Our Lord does not speak of many Churches, but of one Church, which He calls by many names.

Unity, in the full sense of the word, can not be found outside the Mother Church, namely, The Holy Orthodox Catholic Church. With all due respect for my dissenting brethren, and without a bit of religious prejudice, truth, above all, compels me to say that the oneness of the Church is not in the Roman Church, and I will prove it; it is not a difficult task. The Churches merged in the Church of Rome are not all a united body. One Church uses in the Holy Eucharist leavened bread, while another uses unleavened wafers; one Church gives its adherents, at Communion, both Transmuted Bread and Wine—"Body and Blood"—while another gives them Transmuted Bread only; one Church says the Liturgy in one, and that in an unknown tongue, which is contrary to the order of St. Paul in his Epistle to the Corinthians, the fourteenth chapter, while another branch uses the local language. One branch of the Roman Church claims that a certain person or persons are saints, while another branch denies it. One Church allows the Priests to marry, while the other insists on their celibacy. One Church baptizes by immersion, the other by sprinkling; some Churches of the organization confirm the infant at its baptism; another Church does it at a certain age; one Church anoints the baptized children with the Holy Chrism, while another omits the Chrism. If you closely observe the interior of any Roman Church and compare it with another Church merged in her, you will notice a great difference between them. Rome, in her Churches, used carved images, while other Churches of her communion reject them and use only pictures of Scriptural subjects and the Cross.

[9] Eph. 4:3–6.

Last, one more instance to show that the organic unity in the Roman Church is lost. It is a well known fact, and a long established law of the entire Church, that there shall not be two Bishops in one area. If there is, one of them is the lawful Bishop and the other is a Schismatical intruder. Now, it is true that in the City of Beirut, Syria, for instance, there are the following Papal Prelates: a Latin Vicar Apostolic; a Melchite Archbishop; a Maronite Archbishop; an (new) Armenian Archbishop; and a Syrian Bishop. Each one is in communion with the "Holy See" of Rome, they all speak the same language, and administer to the same people. Now, which one of them is the lawful Bishop? If all are lawful, where then is the unity?

All of the inconsistencies above mentioned (with many others which space does not permit me to point out) very clearly show that unity and harmony do not prevail and are not to be found in the Roman Churches. Neither can unity be found in the Churches of the Protestant denominations, because if it was, they would not offer a new sect almost every day, as now occurs. They differ from one another, not only in doctrine, but in the form of ecclesiastical government and discipline. The Holy Orthodox Catholic and Apostolic Church is the symbol of unity and the pattern of oneness in faith. Go to any part of the world, enter any Orthodox Church of any nation, and you will find one style of edifice for the Church, one form of baptism and communion, one ceremony, unity without, and unity within; everything is done "decently and in order." [10] Anyone observing the beautiful ceremonies, sound doctrine, oneness of faith, of Church government, and of discipline, cannot help falling down on his face to worship God and report, "that God is in you of a truth." [11] Any Church without such a unity has a very poor claim to being a member of "His body, of His flesh and of His bones." [12]

[10] 1st Cor. 14:40.
[11] 1st Chron. 14:25.
[12] Eph. 5:30:

In a certain sense each member of the Holy Orthodox Catholic Church carries with him the whole Church. The Holy Orthodox Church is one because she has one head only, namely the Lord Jesus Christ, and no other. Therefore, you find unity in the Holy Orthodox Church in the following respects: (1st) Unity of headship, "one Lord." (2nd) Unity of belief, "one faith." (3rd) Unity of sacraments, "one baptism." (4th) Unity of confidence, "one hope of their calling." (5 th) Unity of the Spirit in the bond of peace.[13] (6th) Unity of comprehension, "one body." [14] (7th) Unity of government, "one God." [15] (8th) Unity of creed, unity of faith and of the knowledge of the Son of God. (9th) Unity of brotherhood, "one God and Father of All, who is over all and through all, and in all." [16]

(2)

HOLINESS

Emphatically emblematic of the true Church is holiness. The Orthodox Church—Mother of Christendom—is holy because she is sanctified by Jesus Christ, her Redeemer, through His precious blood, doctrine, and prayers; also through the Holy Sacraments, and, above all, by His Holy Spirit—The Comforter—"which He shed on us abundantly." [17]

Our Lord so loved the Church that He gave Himself for her, "That He might sanctify and cleanse her with the washing of water by the word, That He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that she should be *holy* and without blemish." [18]

Religious societies, institutions, missions, and other orders of similar character, each and all possess a motive or purpose;

[13] Eph. 4:5.
[14] Eph. 4:3.
[15] 1st Cor. 8:6.
[16] Eph. 4:4–6, 14.
[17] Titus 3:6.
[18] Eph. 5:25–27.

an object differing from the others in their endeavor. So also, the Divine Institution, namely the Church, was founded by our Lord for a purpose; she has a mission to fulfill; a work to do, and is infinite in character. The most important part of the motive of the Church is to sanctify her members, and to save their souls; as St. Peter says, "Receiving the end of your faith, even the salvation of your souls." [19] Christ prayed to God the Father for the sanctification of the believers in Him thus: "Sanctify them through Thy truth; Thy word is truth." "And for their sakes I sanctify myself, that they also might be sanctified through the truth." [20]

The Household of Faith is sanctified by the will of God, as St. Paul tells us in his Letter to the Hebrews: "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." [21] They are also sanctified by the Holy Sacraments, of which Holy Baptism is first. Read what St. Paul says, "For as many of you as have been baptized into Christ have put on Christ." [22] Christ is the head, and the Church is His body; if the head is holy, no doubt the rest of the body is holy also. If the bulb is imperfect and does not convey the light, does that signify that electric light is not perfect? Likewise, the rays of the sun do not become polluted because they shine over unclean portions of the earth, but, on the contrary, they cleanse and purify. So the holiness of the Church does not lose her character because there are sinners in her.

Christ likened the "Kingdom of Heaven unto a net that was cast into the sea and gathered of every kind." [23] St. Paul many times calls the people to whom he wrote his Epistles "holy" and "saints," while, at the same time, he reproved them for many sins, wrongdoings, and shortcomings. If I were to name in this work the great army of saints in every generation of the life of the Church, they would fill several

[19] 1st Peter 1:9.
[20] John 17:17, 19.
[21] Heb. 10:10.
[22] Gal. 3:27.
[23] Matt. 13:47.

large volumes. As the history of the Holy Orthodox Church authentically records them, no other religious body can claim as many true saints and martyrs as she possesses.

All those who stay outside the true Church lose the opportunity of sanctification, holiness, and salvation, which is always within their reach and which they are in duty bound to attain to in order to reach the goal of real happiness.

(3)

CATHOLICITY

Another prominent mark of the Church of Christ is her being Catholic. "Catholic" is a Greek word meaning "general," "universal." It was given as the title of the entire Christian Church everywhere before a division between the East and the West took place. The Apostle's Creed refers to only one "Holy Catholic Church." The Church was called, "the Kingdom of God." This expression is used in the Gospels one hundred and twelve times. She is a spiritual kingdom; she is to embrace all the redeemed of all ages, and all nations, and races, all over the earth, and the Church is an agency for the extension of the Kingdom of God. Therefore, if the Church is the Kingdom of God, then this kingdom must be universal, and does not belong to the Church of Rome only, as she claims.

The Church was designated Catholic, or general, or universal, because she is not limited to any place, race, time, or nation, and has "neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all and in all." [24] It was the will of the Head and Founder of the Church that she be Catholic, or universal, for when He sent His Disciples to establish the Church, He commanded them, saying, "Go ye into all the world, and preach the gospel to every creature," [25] regardless of lan-

[24] Col. 3:11.

[25] Mark 16:15.

guage, color, or nationality. He also told them to be His witnesses "both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." [26]

The Holy Orthodox Catholic Church has earned, and deserves, the full right to be called "Catholic," much more than the Roman Church or any other Church. The Church of Rome wrongfully claims the title exclusively for itself, without any ecclesiastical or historical reason. She might claim so because of greater numbers, but that is not sufficient to justify her claim to use the word "Catholic." On the other hand, the Roman Church is nothing more than a branch cut off from the Mother Church, as authentic Church History records. The verification of this assertion is easily accessible.

Some of the writers of the Roman Church do well to refer to their Church as "Roman" to distinguish her from the Mother Catholic Church, from whence she was separated.

His Eminence, late Cardinal James Gibbons, in his book "The Faith of Our Fathers" boasts of his Church in the following manner: "The Roman Catholic Church then exclusively merits the title of 'Catholic' because her children abound in every part of the globe, and comprise the vast majority of the Christian family," [27] but the good Cardinal overlooked the fact that the etymological meaning of the word "Catholic" is legitimate and that it may be used by the Church Universal. The claim lacks merit and is not basic.

The term "Catholic" applied to the Church as a whole, means that at every period of her existence she must stand morally and consistently true to her doctrine throughout the whole world, and be the same everywhere. I have stated that the Roman Church is not, and never was, of that character. The Cardinal also forgot that God Almighty does not base estimate by numbers, but by individual worth.

Cardinal Gibbons, like his brother, Archbishop Messmer, calls the Orthodox Church "Schismatic" and "Heretic," and

[26] Acts 1:8.

[27] "Faith of Our Father." p. 37.

endeavors to belittle her in the following words: "The Schismatic Churches of the East have no claim to this title (Catholic) because they are confined within the Turkish and Russian Dominions, and number not more than sixty million souls," [28]—again numbers.

Now, is the Cardinal's statement true? Is the Orthodox Church Schismatic? Does she number only sixty million souls? The Cardinal is mistaken. Again, the Orthodox Church is not confined to Russia and Turkey. If he had only given the matter more careful thought, he would not have made such a rash statement. The Orthodox Church is found in Europe, Asia, Africa, North and South America, Australia, Japan, and elsewhere—even in Rome itself—and her members number over one hundred and fifty millions. In Russia alone there are one hundred millions. The Cardinal not only does like to credit her with but sixty millions, but he also defines her borders to a very limited area.

I shall show in the following pages of this book that the Orthodox Church is not "Schismatic" and "Heretic," but that the Roman Church is, because (she being but one-fifth of the Holy Catholic Church) she has added to the Creed of the Apostles; has spoiled the pure doctrine of the Holy Fathers, advocated many heresies and innovations, and lowered herself from the communion and fellowship of the Mother Church beyond recognition.

I have shown that the word "Catholic" does not mean majority of numbers, as the Cardinal suggests, but it does mean that it accepts all true believers in our Lord Jesus Christ. When the word "Catholic" was first applied to the Church, the number of Christian people was rather small; the Christian faith was only known in certain lands, and there was no "majority" yet. How can His Eminence claim for the Church's little group of believers in Jesus Christ at that period the right to be termed "Catholic"? [29]

[28] "Faith of Our Fathers." p. 32.

[29] "Faith of Our Fathers." p. 37.

The Cardinal claims the title "Catholic" for the Roman Church only because she contains the "majority of the Christian family." Thank the Lord! he admitted that there are Christians outside of his Roman Church, and, if they are worthy of being called "Christians" by His Eminence, why does he forbid them to be designated as "Catholic" also? Is Catholicity above Christianity?

Now at the time of Elias the Prophet, the "majority" of Israel followed Bael, and Elias thought he was the only one left who worshipped God, but God showed him that there were seven thousand "who did not bow the knee to Bael." [30] Then, Holy Cardinal, if the "majority" left the Mother Church and followed the Pope of Rome, will this deprive the "seven thousand" of their right to be called "Catholic"? Of course not! Then let not the Cardinal boast of the numbers in his Church; numbers prove nothing in this controversy.

The Cardinal also makes the following statements: "The Patriarch Abraham was dearer to Jehovah than all the inhabitants of the corrupt City of Sodom." "Elias was of greater worth before the Almighty than the four hundred Prophets of Bael, who ate at the table of Jezebel." "The Apostles, with the little band of Disciples who were assembled at Jerusalem after our Lord's ascension, were esteemed more by Him than the great Roman Empire, which was seated in darkness and the shadow of death." [31]

This is very true, dear Cardinal, and the "sixty millions" of the Orthodox Church, who kept the sound doctrine of Jesus and His Apostles, are dearer to our Lord than the "three hundred millions" who left Him as their head and followed a man who puts himself in the seat of Christ, claiming to be his Vicar, and holding in his hand the power of all things in Heaven, on earth, and in purgatory.

[30] Rom. 11:4.

[31] "Faith of Our Fathers." p. 37

Again, an ecumenical religion should be flexible in its form of worship, so as to comprehend all races, nations, tribes, tastes, conditions, wants, classes, and give to each branch of the Church the worship which shall best suit its needs. Do you find that in the Church of Rome? God forbid! No, but you find that in the Holy Mother Church; as she was in the past she is now, and, by the help of God, will endure to the end.

Finally, I would like to call the attention of the Cardinal and all those who, like himself, boast of that "majority" in numbers, that the Church of Rome did not get the "majority" by the way of conviction, but by might, by force, by the sword, and through well organized persecution and ignorance. Let the members of the Roman Church read the Bible and interpret it reasonably, and I guarantee that the Cardinal's "majority" will speedily disappear and be as speedily absorbed by the minority, to which he slightingly refers.

(4)

APOSTOLICITY

In the Ninth Article of the Nicene Creed, which was framed by the Holy Fathers of the Second Ecumenical Council in the year 381 A. D., we read these words: "I believe in one Holy Catholic and Apostolic Church." I have already proved beyond contradiction that the Mother Church is one, and that she is "Holy" and "Catholic." Now, I venture to prove further that she is also the Apostolic Church.

The Church, in order to possess the right to be called "Apostolic," must always, in all generations, teach and adhere to the doctrines of the Apostles of our Lord without change; and her officiating officers must also derive their power from the Apostles by uninterrupted succession. No Church can be a true Apostolic Church if her doctrines dif-

fer from those of the Apostles, and her clergy do not show that their powers are derived from the Apostles by an unbroken chain of historic succession as well as of strict adherence to her doctrines. St. Paul says to the believers in Christ, "Ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the Chief Corner Stone." [32]

The one Holy Catholic and Apostolic Church possesses an Ecclesiastical Hierarchy originated by Jesus Christ, and by the descent of the Holy Ghost upon the Apostles, from which time she has continued in unbroken succession through the laying on of hands in the Sacrament of the Holy Orders.

Our Lord "gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." [33] St. Paul also warns believers not to accept strange doctrines by the utterance of these words: "But though we, or an angel from heaven, preach any other gospel than that which we have preached unto you, let him be accursed." [34] He also advises his disciple, Timothy, to keep the teachings pure and true, "Thou, therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." [35] The true Church of Christ is that then which teaches the entire doctrines taught by the Apostles, and whose ministry can be traced back in an unbroken line to the missionary powers of the Apostles themselves.

There are some sects of "the latter days" who deny that it is not necessary for ministers of the Gospel to be ordained

[32] Eph. 2:19–20.
[33] Eph. 4:11–12.
[34] Gal. 1:8.
[35] 2nd Tim. 2:1–2.

and commissioned by the Apostles, or by their legitimate successors. This denial is false, and in direct contradiction to the Word of God, which says, "No man taketh this honor unto himself, but he that is called of God, as was Aaron," [36] and is contrary to the traditions of the entire Church from her earliest age. The successors of the Apostles were ordained and commissioned to preach by the Apostles themselves, and none but those who were thus ordained were permitted to exercise this function. Many passages from the Holy Scriptures prove this assertion to be absolutely true.

If we were to honestly inquire today which Church teaches without change the doctrines taught by the Apostles, and which officiating ministers can trace their authority back to the Apostles in an unbroken chain, we should find that that Church is the Holy Mother Church, which is rightly called "Orthodox" and that she had endured persecutions of a continuous character directed against her by the whole world. Despite this opposition, she has kept the teachings of the Apostles pure and intact without adding to or taking from them. The Church of Rome has changed the doctrines of the Apostles and broken the chain of legitimate succession from the Apostles, as I will prove later in this work.

I have stated the most important spiritual elements which distinguish the true Church of Christ, which was founded by Him, is headed by Him, and abides in Him. She began in weakness, but succeeded under heavy showers of persecution, not from one nation only, but from the whole world and Satan. Great power was bestowed upon her.[37] She was established by the Lord Jesus Christ and His Apostles.[38] To her were revealed mysteries which were hidden from the angels; [39] she was set in order by the Apostles,[40] and is the faithful steward of the ordinances and traditions of Christ and His Apostles, and their successors.[41] She was known from the be-

[36] Heb. 5:4.
[37] Matt. 18:17–28. John 20:21–22.
[38] Matt. 16:18.
[39] Eph. 3:10.
[40] 1st Cor. 11:34.
[41] Heb. 6:2–3. 1st Cor. 11:2.

ginning as the "Church of the Living God," [42] "the body of Christ," [43] "the pillar and ground of the truth," [44] and the Holy Ghost guides her on her journey through the universe. The different offices of her were assigned by the Lord Himself.[45] Christ has presented unto Himself "a Glorious Church, without spot or wrinkle," and to be wholly without blemish,[46] and she will "endure forever" and "the gates of hell shall not prevail against it." [47]

[42] 1st Tim. 3:15.
[43] 1st Cor. 1:24.
[44] 1st Tim. 16:13.
[45] Eph. 4:11–12.
[46] Eph. 5:27.
[47] Matt. 16:18.

CHAPTER II

HISTORY

CHRISTIANITY, which has given a new turn to the life of the human race, is not a power which has sprung up out of the hidden depths of man's nature, but is a power transmitted at the time heaven opened for the rescue of depraved humanity. The great source of this power is our Lord and Saviour Jesus Christ of Nazareth, who "when the fullness of the time was come" [1] "was made flesh and dwelt among us." [2] Then He "went about doing good and healing all that were oppressed of the devil," [3] and when His mission was fulfilled and all was finished "He bowed His head, and gave up the Ghost." [4]

Jesus chose certain men whom He called Apostles; He constituted those Apostles His Vice-Regents and delegated to them equal power and authority, such as He (as man) received from the Father, so that they might ministerially use the power which He, in person, had exercised upon earth; one of them proved himself to be perfidious and another was chosen in his stead. After the resurrection of our Lord Jesus Christ from the dead, and shortly before He ascended into Heaven, He gave to His Church her charter and vested her government (under Himself, as the Head) in a corporation of His Apostles. On the first Pentecost, after the ascension of our Lord into Heaven, the first church was originated and instituted at the City of Jerusalem, year 33 A. D., where everything breathed life, and where the miracles of the Saviour were recognized and this church became the mother and teacher of all Christian churches.

St. John of Damascus (A. D. 700), the author of the stand-

[1] Gal. 4:4.
[2] John 1:14.
[3] Acts 10:38.
[4] John 19:30.

ard text-book of Dogmatic Theology in the Holy Orthodox and Catholic Church, as well as a number of authentic service books, sings in praise of Jerusalem thus: "Hail, Holy Zion! mother of all churches, the dwelling place of God, because thou hast first received forgiveness of sins in reference to the resurrection; ye, on the summit of Holy Zion, stand the first church, from which sprang all the Christian churches in the world," and, before Rome ever heard of the Christian Faith, the Church of Jerusalem was an organized body, having the first prelate in the person of St. James. Micah, the Prophet, said, "For the law shall go forth out of Zion, and the word of the Lord from Jerusalem." [5] This prophecy has been fulfilled, and from Zion issued law for all the Christian world. St. Stephen, the first martyr for Christianity, met his death in Jerusalem. In it, too, our Lord was crucified, buried, and rose again; in it the Holy Ghost descended upon the Apostles; in it St. Peter received unto the Lord, three thousand souls by his first sermon; also, before all other Christian Churches, the Church of Jerusalem was first persecuted for her faith in Christ; and in her is the Holy Sepulchre of our Saviour, which, in spite of continued persecutions, the Mother Church still holds in her possession to this day.

Thus, we observe that from the East arose "The Sun of Righteousness" which gave light and healing to the whole world. The Garden of Eden was in the East; our salvation was achieved in the East; and the Eastern preachers spread Christianity throughout the world. The ritual and civilization of the West also came from the East; in the East the General Councils of the church were held; even Jesus Christ, who "in Him was life," and who gave life to everything, He, Himself, was called "The East" in the Holy Bible; and the Holy Eastern Church was, and now is, the mother and teacher of all Christian Churches in the world.

The Apostles of our Lord Jesus Christ, after receiving the gift of the Holy Ghost, set out to "teach all nations, baptizing

[5] Micah 4:2.

them in the name of the Father, and the Son, and the Holy Ghost; and to teach them whatsoever He commanded them." [6] They possessed "neither silver nor gold"; they were without power or influence; no sword or gun had they; all they had to rely upon was "the foolishness of preaching," and they went out having their "loins girt about with truth, and having on the breast plate of righteousness; and their feet shod with the preparation of the Gospel of Peace" and, "above all, took the shield of faith, wherewith they were able to quench all the fiery darts of the wicked." They took "the helmet of salvation, and the sword of the Spirit; which is the word of God." [7] With this they conquered armies and "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in the fight, turned to flight the armies of the aliens." [8] And thus "their line has gone out through all the earth, and their words to the end of the world." [9] They, by the grace of God, established the Church of the Living God, building her upon the foundation of the Apostles and the Prophets, Jesus Christ Himself being "the chief corner stone," taking into the sheepfold believers of all nations, regardless of race, color, or nationality, making no distinction between Jew and Greek, thus making the Church of Christ Catholic or universal. In such manner the "grain of mustard seed" has grown into a mighty tree, which was destined to overshadow the earth, and under the branches of which all her people were to find a safe habitation. The first followers of the Christian Faith "continued steadfastly in the apostles' doctrine, and fellowship, and the breaking of bread, and in prayers." [10]

Historical research proves to us that the Holy Catholic and Apostolic Church, from the dawn of her existence, has

[6] Matt. 28:19–20.
[7] Eph. 6:14–17.
[8] Heb. 11:33–34.
[9] Psa. 19: 4.
[10] Acts 2:42.

been and is troubled; sects without, divisions within are regarded by her adherents as normal conditions of Christianity. Even from the days of the Apostles the church has been oppressed by enemies from all quarters; she has never known rest or peace during the nineteen centuries which have elapsed since her inception. She has wrestled and fought a constant war, a continual battle, with Jews and Gentiles, heretics and ungodly, yet has always been the victor and triumphed, and still will continue to conquer, for her Head said that "the gates of hell shall not prevail against her," and He "will be with her unto the end of the world." [11]

In the first three generations, the Jews and heathen nations waged a constant war against the Church and her members. In that war thousands and tens of thousands of Christians fell victims, suffering by burning, tortures of every description; their innocent blood flowed like water, yet the Church did not yield an inch, but stood like the house that was built on a rock, and all the rain which descended and the floods that came, and the winds that blew failed to shake it, and, at last, the victory was the Church's. That victory was completed in the beginning of the Fourth Century, at the time "The Christ-loving Emperor Constantine" became a Christian, and through him the religion of Christ became popular throughout the Roman Empire. In memory of this glorious victory of the religion of Jesus, the Church set apart the first Sunday after Pentecost in remembrance of the martyrs and confessors who met death in that war; that Sunday is known as the "Sunday of Martyrs and Saints."

No sooner was that outward war over than the Church was met by a war from within, viz., the war of heresy, which was fiercely waged by false teachers, like Arius, Mekodanios, Nestor, and many others, and likewise by the advocates of a single nature of Christ. This war lasted twice as long as the first war, and the confusion, the resistance, and the commotion had no less effect on the church and her sons, yet, as in

[11] Matt. 28:20.

the first war, many heroes such as St. Ignatius, St. Polycarp, St. Demetrius, St. Barbara, St. Catherine, and a "cloud of witnesses," martyrs and confessors, arose out of her and defended the Church and protected the Faith. This second war also revealed many stars twinkling in the sky of the Holy Church; her adherents stood with much courage and zeal in the face of persecution and "fought the good fight," defending that which was committed to their trust honestly and faithfully. Among the Holy Fathers who defended the Church, and were distinguished for their zeal and enthusiasm, were St. Athanasios, St. Basil, St. Gregory, St. John the Golden Mouth, St. John the Damascene, and a great number of other saints, members of the Seven Ecumenical Councils and Nine Local Councils, and for whom—to their honor and everlasting glory—the Church has set apart the first Sunday after Lent in commemoration; that day is called the "Day of Victory," because orthodoxy triumphed over heresy, false doctrines, and strange teachings.

The same Lord who said of the church that "the gates of hell shall not prevail against it," Himself has said that His Church shall meet in this world tribulations, troubles, wars, and persecutions, yet will overcome them all. That is why the church on earth is called "The Enduring Church."

History shows us that no sooner was the war of heresy over than a third war began against the Church, both from within and from without. The woes of this double war were far worse, and the losses still greater, than those of the two former wars. From one side was the claim of the Bishops of Rome to supremacy over all Christian Churches, which caused much trouble and dispute, and ended in the division of the Church into two parts, Eastern and Western. This division began in the Eighth Century and continued to about the middle of the Eleventh Century, when its permanency was established. It is worthy of mention that the Greek language was used in the religious services of the East, and the Latin in the West. Certain important liturgical differences

arose between the East and West at different times, but the unity of faith was not affected thereby, and the fellowship did not cease until the final separation took place.

In order to enable the reader to comprehend the reasons for that deplorable division of the Church, I point out the facts which led to the division or schism. In so doing, I must refer to the orders or offices of the Church. It is a well known fact that the hierarchy of the Church consists of three fundamental orders, Bishops, Priests, and Deacons. The Church holds that these orders were given by our Lord Jesus Christ through His Apostles, and all persons receiving any degree of these orders are equal in rights and in exercising their offices to all others in the same rank. As long as there is "one Lord, one faith, and one body," then there is only one hierarchal body, and one Episcopate.

Of the regal powers which Christ originally bestowed upon each one of the Apostles—though some titles were attached to every one in each of the said three orders, such as Sub-Deacon, Archdeacon, Archpriest, Archimandrite, Archbishop, Patriarch, Pope—yet the degrees are not changed, and these titles simply indicate their lesser or greater commission and the influence of their position in the Church.

Some one might ask this question: "If all members of the same degree and rank are equal, what is the need then of such titles as Pope, Patriarch, Metropolite, Archbishop, etc.?" In answer to such question, I will say this: In the earlier generations of the Church there was one Church in every city in which the congregation met for worship with the Bishop of that church, and every church had its own Bishop. The word "Bishop" (translated in Greek "Episkopos") occurs five times in the new Testament; once of Christ as the Bishop of our souls (1st Peter 2:25) and four times of ministers (Acts 20:28—Phil. 1:1—1st. Tim. 3:2—Titus 1:3) meaning overseer, watcher, guardian, superintendent. But, after the Christian Faith had spread, and the number of believers was multiplied, it became an absolute necessity that other churches,

besides the old Episcopal and principal church, be established, since all members could not conveniently be accommodated in the principal church; the portion of the community dwelling at a distance might hold their assemblies on Sundays and Feast Days. Still, it was by no means, as yet, a general regulation; in the cities, as in the country, separate communities arose under the supervision of the Episcopal head church; the Bishops of these communities were under the care of the Bishop of the city, but they were his equals in the office of the Bishop, as there is no difference in rank between one Bishop and another; neither is there any difference between one priest and other priests, nor between a deacon and another deacon. Yet the relations between the Bishops was not confined to the Bishops of the cities and the Bishops of the towns and villages, "Chorepiscopoi," but necessity also called for relations between the churches in the different parts of the world. Sometimes the Bishops of the churches would confer with each other by meeting in a centrally located place, and at other times by correspondence, asking advice of each other concerning doctrines or other matters. The greatest manifestion of fellowship among the Bishops was at the time of the election and consecration of a new Bishop, the new Bishop sending a pastoral letter to every Bishop in the far distance informing him of his election and consecration. If any of the clergy were excommunicated for heresy, or any other cause, all the Bishops were informed by the party responsible for the excommunication, and thus "the unity of the Spirit in the bond of peace" was kept. The personal negotiations were conducted either by a visit of one Bishop, or Bishops, to another, or by the assembling together of a number of Bishops at a central point to elect a new Bishop or to discuss matters of importance, as did the Apostles when they gathered at Jerusalem.[12] These meetings were given the name of "Synods." These relations—whether by writing or by meeting—were the chief cause, if not the

[12] Acts 15:7.

foundation, for the local distinction between the Bishops.

At these meetings of the Bishops, of course, one of them must preside, and, in taking their seats, they sat according to their rank. The Bishop of the Metropolitan City occupied the first seat. In course of time, the "Synod" of the diocese formed its canons. The word "diocese" in the Greek language means "county, or a certain territory." When the Bishops of that county or territory held their Synodical meetings, the Bishop of the County Seat, or Metropolis City, presided. The "Metropolis" in the Greek language means "the mother city." The term was formerly applied to cities from which a number of the inhabitants had emigrated and built other towns; they called their former city "the mother" of all other cities. Some churches were called "mothers" because they were in "Metropolis Cities." In the course of time, the word required a wider meaning, so that the chief city in every county, state or diocese took the title "Metropolis," either according to its population, or for its importance, so the Bishop's title of "Metropolitan" means the Bishop of a principal city, the "mother" city, or a distinguished city. Here we can see the difference between a Bishop and a Metropolitan; the Metropolitan is esteemed more highly, although he holds the same office as does the Bishop; and, though he presides at the meetings and the divine services, he is but first among equals, or, as they say in Latin, "Primus inter pares," or Dean of Bishops. Therefore, we see that the distinction of "first Bishop" in a diocese is based upon the title and not on the difference in office, and the titles were granted according to the greatness of the capital. The Bishop of the "Mother Church" was called "First Bishop," and his Bishopric was called the "First Episcopate," and his church the "Cathedral," which in Greek means "high chair or throne." We notice, then, that all Bishops were equal in rank, and that they were all endowed with equal power and authority, and that the ecclesiastical dignity of a See was measured by the civic importance of the city. Now this explains

why titles were attached to every office in the church in the three degrees, such as Sub-Deacon, Archdeacon, etc., simply to indicate their greater or lesser rank, and the influence of their position in the Church. Sometimes they received distinction according to the importance of the city in which they were located (as has been said), or if their seat was an Apostolic one.

The distinction between the Bishops took place mostly during the reign of Emperor Constantine, the First Christian ruler, in the early part of the Fourth Century, when the Christian religion won the victory over the Pagan religion, and Christianity became the religion of the Roman Empire. When Constantine became the ruler of all the Roman Empire, East and West, he changed the division of the districts of the Empire, and, consequently, the importance of the seats of the Bishops changed also. Each church established by one of the Apostles was considered as a "Mother Church," and chief among the churches which were derived from it. An Apostolic Church in any of the large (capital) cities was distinguished as from other Apostolic Churches in smaller towns. The churches most distinguished from other branches of the church, before the new division of the Roman Empire in the time of Constantine, were the Churches of Antioch (which is considered the oldest church in the world), Rome, Alexandria, Cesarea, Ephesus, and Heraklia. None of them claimed supremacy, authority, domination, or jurisdiction over the others, but we find in Church History that the Bishops of the more important Sees of the chief towns or provinces exercised jurisdiction over the neighboring churches only, because, as I have stated before, the "first" church was considered as the "Mother Church" and chief among the churches which were derived from it. Constantine divided his Empire into Provinces, or large States, and moved his throne from Rome to Byzantium in the year 330 A. D. The name of the city was changed to Constantinople. Then the distinction of the churches was changed and the Bishop of

Constantinople (the new capital) became equal in rank to the Bishop of Rome (the old capital), while the Church of Heraklia became lower in rank. Thus the greatest Sees became four in number, namely, Rome, Constantinople, Alexandria, and Antioch; each of them was called "The First Bishopric" and later they were called "Patriarchates." In the Fifth Century the Patriarchate of Jerusalem was added to them in honor of its being the mother of all Christendom, so the number of Patriarchates became five. Each of these five Patriarchates (or five greatest Sees) possessed the dignity of an independent Autocephalous See. Each of them was independent in its inner life; governed by a separate local authority; enjoyed the right of legislation and supreme jurisdiction over itself, yet retained the unity of faith, fellowship, and sound doctrine.

But, if heresy crept into any of the local churches, the entire Church then held a General Council—at a time and place appointed by the Emperor—at which all the Bishops of the entire Church should be represented, and all articles of the faith were discussed and compared, canons formed, and heresies condemned. The Council at which the entire Church was represented was called "Ecumenical" or "General," while a Council attended only by a number of Bishops—local or otherwise—was called "Local Council."

During the first eight centuries seven remarkable Councils known as "Ecumenical" or "General" were held, viz: (1) Assembled in the City of Nicæa in Bythinis, Asia Minor, A. D. 325, and attended by 318 Holy Fathers. (2) Of Constantinople, A. D. 381, attended by 150 Holy Fathers. (3) Of Ephesus, in Asia Minor, A. D. 431, attended by 200 Holy Fathers. (4) Of Chalcedon, A. D. 451, attended by 630 Holy Fathers. (5) Second of Constantinople, A. D. 553, attended by 165 Holy Fathers. (6) Third of Constantinople, A. D. 680, attended by 170 Holy Fathers. (7) Second of Nicæa, A. D. 783, attended by 350 Holy Fathers. All these General Councils or Synods were held before the great schism took place between the

East and the West, and all of them are acknowledged as Ecumenical and Orthodox by both factions. They were summoned by the Emperors of Constantinople, and not by the Popes of Rome. The Holy Fathers who assembled in the Ecumenical Synods, under the guidance of the Holy Ghost, have summed up the sound doctrine of the Church of God, and sealed "the faith once delivered unto the saints." These Holy General Councils declared a curse against anyone who should dare to add to or take from the belief or wrest from that "holy faith." We must bear in mind that when the whole Church agrees to that which is the true faith, and declares it fully, her voice is then nothing less than the voice of God Himself; for the Church is the Body of Christ mystical; in it dwells the Holy Ghost, which will "guide it into all truth," [13] according to the promise of Christ.

The undivided church formed a creed which was universally accepted; that creed is in accordance with the teachings of Christ declaring that the Holy Ghost—the third Person of the Blessed Trinity—proceeds from the Father only.[14] But, the Church of Rome (contrary to Christ's unmistakable teaching, and contrary to the creed promulgated by the General Council (under the inspiration of the Holy Ghost) has added to this creed the Latin expression "Filioque" (and the Son) after the words "proceedeth from the Father," and this is what is known as the "Filioque Heresy," which laid the foundation of the great schism. This was followed by other questions, such as Purgatory, the Immaculate Conception, predestination, unleavened bread, and many others; and thus the Church of Rome—which calls the Protestants "heretics" and the Orthodox "schismatics"—became guilty of both heresy and schism, and brought upon itself the curse or anathema pronounced by the Holy General Synods of the Primitive Church against any person or persons who should tamper with the creed. Chief among the causes for the schism is the alleged supremacy of the Pope. I have already said that

[13] John 16:13. [14] John 15:25.

in the entire church there were five distinguished Sees; that Rome was one of them, and that the Bishop of Rome stood as first among equals, or as Dean of Bishops, but, not being satisfied with that, he desired to be the supreme head of the entire church, for no other reason than that of being Bishop of the Capital City; he wanted universal jurisdiction, and claimed that he was constituted by Divine Authority the Vicar of Christ, the supreme head of the whole church; teacher and judge of all Christians; to whom absolute obedience must be rendered on pain of loss of faith and salvation, etc. All these claims of this "Holy See" rest upon nothing but a monstrous misrepresentation of facts, as we shall see further on. Such claims are inconsistent with the Word of God, and with the Canons of the Church.

The Eastern Orthodox Catholic Church, with its four Patriarchates, never acknowledged the Bishop of Rome as their head or supreme judge; nor his See as the last Court of Appeals in the affairs of the church. The Bishops of Rome persistently continued in their unjust claims as time went on, claiming things which did not belong to them; bringing to the church strange doctrines; preaching "another gospel," [15] and laying "another foundation," [16] caring nothing about the well established laws of the church. The four Eastern Heads of the Church, namely, the four Patriarchs, could not tolerate the acts and pompous pride of the Roman Bishops, who forgot the saying of Christ, "whosoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be your servant," [17] so they were compelled to anathematize them and sever relations with them. Thus the Church of God, once one, was sadly divided into the Eastern and Western divisions; then later was sub-divided, the Eastern branch having four-fifths of the Grand Sees, and the Western Branch having only one-fifth. The historic arguments as to the causes of that schism, or the division of

[15] Gal. 1:6, 2nd Cor. 11:24.
[16] 1st Cor. 3:11.
[17] Matt. 2:26–27, Matt. 10:44.

the one body of Christ, must be studied from the books written on that subject by truthful writers, but, if I were to attach the story of the great schism to any *one* name, no doubt it should be that of Pope Nicholas I. The Latin people blame St. Photius, the Patriarch of Constantinople, for it, but authentic histories do not justify their claim. St. Photius was a good and true Christian man, of extraordinary talents; a universal genius, philosopher, philologist, theologian, lawyer, mathematician, natural scientist, orator, and poet. He gave himself soul and body to God, and devoted himself and his talents to the service of the Church; he defended her against every error, and, although he withstood the tyranny of the Pope of Old Rome for a long time, he at last broke the pride of Rome and saved the Church from corruption.

In order to throw some light upon the causes of the schism, I may briefly review the relations of the Eastern and Western Churches. During the Eighth Century, the relations between the East and the West were not always friendly; jealousy and discontent were fostered until they became national and political rather than religious disputes. This condition brought on the disaster which came in the Ninth Century. To the Western Church, the Church of Rome was the mother who had borne them, founded their dioceses, ordained their priests and Bishops, while the Bishops of the East traced their line straight back to the first Disciples of Christ; many of them were themselves Apostolic Churches and on the same level with Rome, if not higher. They had their own liturgies and customs, and had never been affected by the Roman use. Language also had much to do with the creation of a basis for lasting misunderstanding and schism, for the whole body of Latin literature—sacred and profane—was a closed book to the Greeks.

"That the Roman Church should occupy an exalted position among other churchs was to be expected. The wonderful history of the city, the great size of its church, the high character and wide influence of its members, its far-reaching

missionary activity, its liberality; the fact that after the middle of the Second Century, Peter began to be thought the founder and first bishop of the Church; all these causes combined to give the Church of Rome the central and controlling influence over all Christendom." [18] The primacy of honour was given to the Bishop of Rome for purely political reasons, because of the rank of the city, and not because he was successor to the "Prince of Apostles," as we shall see.

We may add jealousy to the causes of the schism. Now, the Popes of Rome became very angry because the Patriarch of Alexandria was given the title of "Pope" and "Judge of Judges of the World"; because the General Council of Constantinople formed the third canon, which readeth thus: "The Bishop of Constantinople shall have the primacy of honour after the Bishop of Rome, because that is new Rome"; because the Patriarch of Constantinople was given the title of Ecumenical Patriarch; because the Roman Court, since it had been transferred to Constantinople had been completely Hellenized. The Popes of Rome looked upon the Patriarchs of Constantinople as their rivals, and eventually, when the schism came, it was natural that it should be caused immediately by a dispute between the See of Old Rome and Constantinople—New Rome. When Rome fell away, all the Eastern Patriarchs stood by Constantinople, because it was on the side of right and justice. So Rome, being the one-fifth of the Patriarchates, honored by both the East and the West, was not ashamed to call its "Mother Church," namely, the Holy Orthodox and Apostolic Church, schismatic and heretic, while itself is both schismatic and heretic, as we have seen, because of its adding to the creed and falling away from the fellowship of its "Mother Church," which gave it the Faith. Could it be that the four Patriarchs of the "Mother Church" were wrong and the one Bishop of a branch of that Church was right? And, if the principle that the greater shall rule the lesser be true, how can the one rule the four?

[18] John W. Moncrief's "Short History."

The Roman Catholic historians confess that Rome had given the Eastern Christians causes for discontent. They are too numerous to be quoted here. Long before the great schism took place, the Bishops of Rome had become accustomed to a number of prior schisms against their brother Bishops of the East. Although each of them was eventually healed up, still each of them had helped to weaken their desire for and feeling of the need of union. It was hoped that the Church of Rome, after that lamentable schism, would wake up, to "watch and pray," and avoid trouble in the future. But, alas, in the 16th Century it was convulsed by another serious schism in Europe. Luther, Calvin, and other reformers drew many thousands away from its fold, and today they have millions of followers who left Rome for reasons we cannot mention here, because of lack of space, but will quote what the Rev. F. G. Cole, M.A., of London, says in his book "Mother of all Churches": "The Pope is the first Protestant, who, by using his private judgments on things divine, has opened the flood-gates to other and worse rationalists, himself being the author of the countless sects into which Western Christianity is divided." I also quote what a distinguished writer has said about the Roman Church. Mr. A. Hastings Ross, in his book "The Church Kingdom," page 358 says: "The Western or Latin Church separated from the Eastern or Greek Church. The Lutheran and the Reformed Churches were broken off from the Roman Catholic Church. The Puritan, Congregational, Presbyterian, and the Wesleyans were driven out from the Anglican Church."

Since the deplorable separation of the two churches, Rome, not satisfied with breaking away from its mother who gave it the faith, has waged constant war against the Mother Church and has sworn to destroy it. The Roman Catholic Prelates persecuted the Christians of the East most cruelly and without mercy whenever opportunity presented itself. Glance for a moment at the history of the Crusaders, who were prepared by the Pope to deliver the Holy Land from the do-

minion of the infidels, and see how they turned against their fellow Christians of the Holy Eastern Church and subjected them to infinite extortion, wanton insult, and massacre. Consider the actions of the Crusaders when they entered the Holy City; terrible were the horrors which followed. They vented their wrath in an indiscriminate massacre, in which neither youth nor age was spared, and men and women were slaughtered even in the Holy places. Their leaders wrote to their homes exultingly, "In Solomon's Porch and in his Temple our men rode in the blood of the Saracens up to the knees of their horses." Infants were seized by their feet and dashed against the wall, or were thrown over the battlements by those who professed to be Christians and followers of the kind and gentle Jesus, who loved the children and said: "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." [19] The Jews were burned alive in their Synagogues, and many other horrors too numerous to mention were committed by the "Soldiers of the Cross," all in the Holy City of Jerusalem. And, after they visited the tomb of Christ, the horrors were deliberately repeated, but on a larger scale. Massacres took place in which the bodies of men, women, and children were hacked and hewn until the fragments lay tossed together in heaps. As for Constantinople, the capital of the Byzantine Empire and the seat of the Ecumenical Patriarch, it was captured and sacked for the second time (1204) by the Crusaders sent by order of Pope Innocent III, who well knew that the Crusaders had served and would serve to promote the Papal power. A large portion of the city was burned, precious works of art were destroyed, and an enormous quantity of booty was secured. They established a Latin Church and a Latin Empire, and regarded the Greek people as barbarians or heathen, and their clergy as ministers and dignities, the Assize of Jerusalem was substituted for the Code of Justinian, and no native was allowed to take part in the administration of the law. They

[19] Matt. 19:14.

added fuel to the flame of theological hatred between the Orthodox and Latin Churches, and sowed the seeds of suspicion, hatred, and antagonism between the Eastern and Western Christians.

The Christians of the East were decidedly worse off under the Crusaders than under the Moslems. When the Caliph captured a Christian city he secured to the Christians not merely the safety of their persons and goods, but the free exercise of their religion; just contrary to what the Western Christians had done, which is what led the Patriarch of Constantinople to say, when he was asked to call on the Pope for help when the Islam attacked the city, "I prefer the turban of Mohammed to the tiara of the Pope." Who can blame him?

I quote what a Roman Catholic official wrote about the Holy Orthodox Church: "The Church (Orthodox) has always kept the Orthodox faith intact and had nothing to modify; they insist on her teachings about the procession of the Holy Ghost, and proceed to instruct the Non-jurors on the other points, as one would instruct catechumens." [20] So you observe that the Holy Orthodox Catholic and Apostolic Church has been afflicted with heresies many times; she has been insulted by unwarrantable intrusion from Rome; often overridden and oppressed by the Saracens, Persians, Turks, and other Islam elements, yet she kept the faith intact. She has not changed since the days of the Apostles and the Holy Fathers; she has never been convulsed by the revolutions or reformations; she has had no need of either. Her warfare has been and is now clean; she has fought against actual errors and has overcome them victoriously; she has transmitted the faith of the Blessed Jesus Christ, of His Apostles, and the Holy Fathers, inviolate. She always was and now is a unit, and retains the same body doctrine of the Primitive Church. But the Church of Rome, or the Western Church, on the contrary has been convulsed by revolutions in faith, reformations of faith, and by rebellion against unholy living, and

[20] Adrian Fortescue's "The Orthodox Eastern Church," p. 258.

many other inconsistent conditions. The Church of Rome has added to the faith, and the Protestant Churches have subtracted therefrom but the Holy Orthodox Eastern Catholic Church alone has kept the faith in its fullness and perfection, as it has been handed down to her by the Apostles of our Lord Jesus Christ, and has never changed from the doctrine, discipline or worship of the first Christian ages.

The Holy Orthodox Catholic and Apostolic Church possesses an uninterrupted succession of Metropolitans and Bishops, which reaches back to Apostolic times. Venerable liturgies exhibit doctrine unchanged and discipline uncorrupted; the same sacrifice is offered; the same hymns are chanted by the Eastern Christians of today as those which resounded in the Churches of St. Basil, St. John, St. Ignatius, St. Athanasius, and multitudes of other Saints. She extends from the Sea of Okhotsk to the Palaces of Venice; from the ice-fields that grind against Solcretsky Monastery to the burning jungles of Malabar; embracing many languages, but binding them together in the golden link of the same faith; offering the Tremendous Sacrifice in a hundred liturgies, but offering it to the same God and with the same rites; fixing the Patriarchal Thrones in the same cities as when the Disciples were first called "Christians" at Antioch; and James, the brother of our Lord after the flesh, finished his course at Jerusalem; oppressed by the devotees of the false prophets, as well as by the worshippers of the false Gods, yet it still remains as it was from the beginning multiplied in her arrangements, simple in her faith, difficult of comprehension to strangers, easily intelligible to her sons and daughters; widely scattered in her branches; hardly beset by her enemies, still evermore delighting to call herself one Holy Catholic and Apostolic Church.

Rev. John Mason Neale, M.A., in his book "A History of the Holy Eastern Church," says: "For nineteen hundred years this blessed church has fought the good fight, and borne about in her body the 'marks of the Lord Jesus.' Since she

armed Athanasius against Arius, and sent forth Cyril against Nestorius, unnumbered heresies have assailed her; foes in every form, shape, and manner, have surrounded her; without has been fighting, within fears; her very existence has often been a very agony, yet the gates of hell have never prevailed against her. Idolatry and Apostacy have attempted her subjugation, and confessed her invincible; Kings and Caliphs, Emperors and Sultans, have stood up against her, but the King of Kings and Lord of Lords has been on her side."

She has not escaped (any more than her Great Head escaped) the tongues of calumny. Protestant controversialists attack her because she holds uncorrupted the faith of St. Athanasius and St. Chrysostom. Roman theologians condemn her and create untruths of all kinds about her; infidel travelers contrast the "noble simplicity" of the Impostor of Mecca with the "complicated superstitions" of the Christians of the East. Everywhere is the cry against her, but she stands firm, and will so stand forever is the hope and prayer of the writer.

I will close this chapter with the following quotations from the "Encyclical, Patriarchal and Synodical Letter," which is the answer of His Holiness the Patriarch of Constantinople, Anthimus, and the members of his Holy Synod to the bull of the late Pope Leo XIII issued at his jubilee 1894, as summary to what has been said:—

"XIV. Passing over, then, these serious and substantial differences between the two Churches respecting the faith, which differences, as has been said before, were created in the West, His Blessedness in his encyclical presents the question of the primacy of the Roman Pontiff as the principal and, so to speak, only cause of the dissension, and sends us to the sources, that we may make diligent search as to what our forefathers believed and what the first age of Christianity delivered to us. But, having recourse to the Fathers and the Ecumenical Councils of the Church of the first nine cen-

turies, we are fully persuaded that the Bishop of Rome was never considered as the supreme authority and infallible head of the Church, and that every Bishop is head and president of his own particular Church, subject only to the synodical ordinances and decisions of the Church Universal as being alone infallible, the Bishop of Rome being in no wise excepted from this rule, as Church history shows. Our Lord Jesus Christ alone is the eternal Prince and immortal Head of the Church, for 'He is the Head of the body, the Church,' [21] who said also to His divine disciples and Apostles at His Ascension into Heaven, 'Lo, I am with you always even unto the end of the world.' [22]

"In the Holy Scripture the Apostle Peter, whom the Papists, relying on aprocryphal books of the second century, the pseudo-Clementines, imagine (with a purpose) to have been the founder of the Roman Church and their first Bishop, discusses matters as an equal among equals in the apostolic synod of Jerusalem, and at another time is sharply rebuked by the Apostle Paul, as is evident from the Epistle to the Galatians.[23] Moreover, the Papists themselves know well that the very passage of the Gospel to which the Pontiff of Rome refers, 'Thou art Peter, and upon this rock I will build my Church,' [24] is in the first centuries of the Church interpreted quite differently, in a spirit of orthodoxy, both by tradition and by all the divine and sacred Fathers without exception; the fundamental and unshaken rock upon which the Lord has built His own Church, against which the gates of hell shall not prevail, being understood metaphorically of Peter's true confession concerning the Lord, that 'He is the Christ, the Son of the living God.' [25] Upon this confession and faith the saving preaching of the Gospel by all the Apostles and their successors rests unshaken. Whence also the Apostle Paul, who had been caught up into Heaven, evidently interpreting this divine passage, declares by divine inspiration, saying:

[21] Col. 1:18.
[22] Matt. 28:20.
[23] Gal. 2:2.
[24] Matt. 16:18.
[25] Matt. 16:16.

'According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation and another buildeth thereon. For other foundation can no man lay than that is laid, which is Jesus Christ.' [26] But it is in another sense that Paul calls all the Apostles and Prophets together the foundation of the building up in Christ of the faithful; that is to say, the members of the body of Christ, which is the Church; [27] when he writes to the Ephesians: 'Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone.' [28] Such, then, being the divinely inspired teaching of the Apostles respecting the Foundation and Prince of the Church of God, of course the sacred Fathers, who held firmly to the Apostolic traditions, could not have or conceive any idea of an absolute primacy of the Apostle Peter and the Bishops of Rome; nor could they give any other interpretation, totally unknown to the church, to that passage of the Gospel, but that which was true and right; nor could they arbitrarily and by themselves invent a novel doctrine respecting excessive privileges of the Bishop of Rome as successor, if so be, of Peter, especially whilst the Church of Rome was chiefly founded, not by Peter, whose apostolic action at Rome is totally unknown to history, but by the Heaven-caught Apostle of the Gentiles, Paul, through his disciples, whose apostolic ministry in Rome is well known to all. [29]

"XV. The divine Fathers, honouring the Bishop of Rome only as the Bishop of the capital city of the empire, gave him the honorary prerogative of presidency, considering him simply as the Bishop first in order, that is, first among equals; which prerogative they also assigned afterwards to the Bishop of Constantinople, when that city became the Capital of the

[26] 1st Cor. 3:10–11.
[27] Col. 1:24.
[28] Eph. 2:19–20. Cp. I Pet. 2:4; Rev. 21:14.
[29] See Acts of the Apostles 28:15; Rom. 1:9, 15:16; Phil. 1:13.

Roman Empire, as the twenty-eighth canon of the fourth Ecumenical Council at Chalcedon bears witness, saying, among other things, as follows: 'We do also determine and decree the same things respecting the prerogatives of the most holy Church of the said Constantinople, which is new Rome. For the fathers have rightly given the prerogative to the throne of the elder Rome, because that was the imperial city. And the hundred and fifty most religious Bishops, moved by the same consideration, assigned an equal prerogative to the most holy throne of new Rome.' From this canon it is very evident that the Bishop of Rome is equal in honour to the Bishop of the Church of Constantinople and to those of other Churches, and there is no hint given in any canon or by any of the Fathers that the Bishop of Rome alone has ever been prince of the universal Church and the infallible judge of the Bishops of the other independent and self-governing Churches, or the successor of the Apostle Peter and Vicar of Jesus Christ on earth.

"XVI. Each particular self-governing Church, both in the East and West, was totally independent and self-administered in the times of the seven Ecumenical Councils. And just as the Bishops of the self-governing Churches of the East, so also those of Africa, Spain, Gaul, Germany, and Britain managed the affairs of their own Churches, each by their local synods, the Bishop of Rome having no right to interfere, and he himself also was equally subject and obedient to the decrees of synods. But on important questions which needed the sanction of the universal Church an appeal was made to an Ecumenical Council, which alone was and is the supreme tribunal in the Universal Church. Such was the ancient constitution of the Church; but the Bishops were independent of each other, and each entirely free within his own bounds, obeying only the synodical decrees, and they sat as equal one to another in synods. Moreover, none of them ever laid claim to monarchical rights over the universal Church; and if sometimes certain ambitious Bishops of Rome raised excessive

claims to an absolutism unknown to the Church, such were duly reproved and rebuked. The assertion therefore of Leo XIII., when he says in his encyclical that before the period of the great Photius the name of the Roman throne was holy among all the peoples of the Christian world, and that the East, like the West, with one accord and without opposition, was subject to the Roman Pontiff as lawful successor, so to say, of the Apostle Peter, and consequently vicar of Jesus Christ on earth, is proved to be inaccurate and a manifest error.

"XVII. During the nine centuries of the Ecumenical Councils the Eastern Orthodox Church never recognized the excessive claims of primacy on the part of the Bishops of Rome, nor consequently did she ever submit herself to them, as Church history plainly bears witness. The independent relation of the East to the West is clearly and manifestly shown also by those few and most significant words of Basil the Great, which he writes in a letter to the holy Eusebius, Bishop of Samosata; 'For when haughty characters are courted, it is their nature to become still more disdainful. For if the Lord be merciful to us, what other assistance do we need? But if the wrath of God abide on us, what help is there for us from Western superciliousness? Men who neither know the truth nor can bear to learn it, but being prejudiced by false suspicions, they act now as they did before in case of Marcellus.' [30] The celebrated Photius, therefore, the sacred Prelate luminary of Constantinople, defending this independence of the Church of Constantinople after the middle of the ninth century, and foreseeing the impending perversion of the ecclesiastical constitution in the West, and its defection from the Orthodox East, at first endeavored in a peaceful manner to avert the danger; but the Bishop of Rome, Nicholas I., by his uncanonical interference with the East, beyond the bounds of his diocese, and by the attempt which he made to subdue the Church of Constantinople to himself, pushed matters to

[30] Epist. 239.

the verge of the grievous separation of the Churches. The first seeds of these claims of a papal absolutism were scattered abroad in the pseudo-Clementines, and were cultivated, exactly at the epoch of this Nicholas, in the so-called pseudo-Isidorian decrees, which are a farrago of spurious and forged royal decrees and letters of ancient Bishops of Rome, by which, contrary to the truth of history and the established constitution of the Church, it was purposely promulgated that, as they said, Christian antiquity assigned to the Bishops of Rome an unbounded authority over the universal Church.

"XVIII. These facts we recall with sorrow of heart, inasmuch as the Papal Church, though she now acknowledges the spuriousness and forged character of those decrees on which her excessive claims are grounded, not only stubbornly refuses to come back to the canons and decrees of the Ecumenical Councils, but even in the expiring years of the nineteenth century has widened the existing gulf by officially proclaiming, to the astonishment of the Christian world, that the Bishop of Rome is infallible. The Orthodox Eastern and Catholic Church of Christ, with the exception of the Son and Word of God, who was ineffably made man, knows no one who was infallible upon earth. Even the Apostle Peter himself whose successor the Pope thinks himself to be, thrice denied the Lord, and was twice rebuked by the Apostle Paul as not walking uprightly according to the truth of the Gospel.[31] Afterwards the Pope Liberius, in the fourth century, subscribed an Arian confession; and likewise Zosimus, in the fifth century, approved an heretical confession, denying original sin. Vigilius, in the sixth century, was condemned for wrong opinions by the fifth Council; and Honorius, having fallen into the Monothelite heresy, was condemned in the seventh century by the sixth Ecumenical Council as a heretic, and the popes who succeeded him acknowledged and accepted his condemnation.

"XIX. With these and such facts in view, the peoples of

[31] Gal. 2:11.

the West becoming gradually civilized by the diffusion of letters, began to protest against innovations, and to demand (as was done in the fifteenth century at the Councils of Constance and Basle) the return of the ecclesiastical constitution of the first centuries, to which, by the grace of God, the Orthodox Churches throughout the East and North, which alone now form the one holy, Catholic and Apostolic Church of Christ, the pillar and ground of the truth, remain, and will always remain, faithful. The same was done in the seventeenth century by the learned Gallic theologians, and in the eighteenth by the Bishops of Germany; and in this present century of science and criticisms, the Christian conscience rose up in one body in the year 1870, in the persons of the celebrated clerics and theologians of Germany, on account of the novel dogma of the infallibility of the Popes, issued by the Vatican Council, a consequence of which rising is seen in the formation of the separate religious communities of the Old Catholics, who, having disowned the papacy are quite independent of it.

"XX. In vain, therefore, does the Bishop of Rome send us to the sources that we may seek diligently for what our forefathers believed and what the first period of Christianity delivered to us. In these sources we, the Orthodox, find the old and divinely-transmitted doctrines, to which we carefully hold fast to the present time, and nowhere do we find the innovations which later times of empty-mindedness brought forth in the West, and which the Papal Church, having adopted, retains till this very day. The Orthodox Eastern Church then justly glories in Christ as being the Church of the seven Ecumenical Councils and the first nine centuries of Christianity, and, therefore, the one holy, Catholic and Apostolic Church of Christ, 'the pillar and ground of the truth'; [32] but the present Roman Church is the Church of innovations of the falsification of the writings of the Church Fathers, and of the misinterpretation of Holy Scriptures and

[32] 1st Tim. 3:15.

of the decrees of the holy councils, for which she has reasonably and justly been disowned, and is still disowned, so far as she remains in error. 'For better is a praiseworthy war than peace which separates from God,' as Gregory of Nazianzus also says."

I also quote from the following: "Dean Stanley's Lectures on the History of the Eastern Church." "The Greek Church reminds of the time when the tongue, not of Rome, but of Greece, was the sacred language of Christendom. It was a striking remark of the Emperor Napoleon that the introduction of Christianity itself was, in a certain sense, the triumph of Greece over Rome; the last and most signal instance of the maxim of Horace, 'Gracia capta ferum victorem cepit.' The early Roman Church was but a colony of Greek Christians or Grecised Jews. The earliest Fathers of the Western Church, Clemens, Irenæus, Hermas, Hippolytus, wrote in Greek. The early Popes were not Italians but Greeks. The name of 'Pope' is not Latin but Greek—the common and now despised name of every pastor in the Eastern Church. It is true that this Grecian colour was in part an accidental consequence of the wide diffusion of the Greek language and Alexander's conquest through the East, and was thus a sign not so much of the Hellenic, as of the Hebrew and Oriental character of the early Christian communities. But the advantage thus given to the Byzantine Church has never been lost or forgotten. It is the perpetual witness that she is the mother and Rome the daughter. It is her privilege to claim a direct continuity of speech with the earliest time, to boast of reading the whole code of Scripture, old as well as new, in the language in which it was read and spoken by the Apostles. The humblest person who reads his Septuagint or Greek Testament in his own mother tongue, on the hills of Bœotia, may proudly feel that he has an access to the original oracles of a divine truth, which Pope and Cardinal cannot reach by a barbarous and imperfect translation; that he has a key of

knowledge, which in the West is only to be found in the hands of the learned classes." [33]

"If we are bent on having dogmatical belief and conservative tradition to its fullest extent, not to the Church which calls itself Catholic, but the Church which calls itself Orthodox—to the Church which will die but never surrender the minutest point which Council or Father has bequeathed to it. If we are to make the most of monasticism as a necessary model of Christian perfection, we ought not to stop short with the Grand Chartreuse, or Monte Casino, when we can have the seclusion of Mount Athos, or the exaltation of Simeon Stylites. If we are to have the ancient theory of sacramental forms carried out to its extreme limits, we must not halt half-way with a Church which has curtailed the waters of baptism, and deferred confirmation and communion to years of discretion; we must take refuge in the ancient Eastern ritual, which still retains the threefold immersion, which still offers the rites of Chrism and of the Eucharist to the unconscious touch of infancy." [34]

"The one phrase introduced by the Western Church 'Filioque' was only introduced gradually, irregularly, and reluctantly in the West, and has never been admitted in the East." [35]

I also quote from "The Russian Church and Russian Dissent" by Alferd F. Heard, the following:—

"The immediate causes of the great schism between the churches of the East and the West, in A. D. 1054, were ecclesiastical in their nature, but political events had material influence in preparing the way for the separation.

"The partition of the world, in A. D. 395, between Honorius and Arcadius, aroused diverse and conflicting interests which had slumbered while the empire was united.

[33] "Lectures on the History of the Eastern Church" by Arthur Penrhyn Stanley, D.D. DEAN OF WESTMINSTER.

[34] *Ibid.* p. 43.

[35] *Ibid.* p. 56.

"The transfer of the capital from Rome to Ravenna, the conquest of the West by the barbarians, and its final severance from the East, resulted in the rise of papacy to temporal as well as spiritual power. It obtained ascendancy over half the world, and claimed jurisdiction over the whole.

"The foundation of Constantinople, the dismemberment of the empire, and the complete separation, in a political sense, of the East from the West, exalted the pride of the patriarch, and raised his see to an equality with that of Rome. He as indignantly resented the pope's pretensions to supremacy as they were vehemently asserted.

"During these centuries of incessant struggle great changes supervened in the character and constitution of the two Churches.

"In the West the theocratic element became predominant; the Church, left to its own resources, learned to suffice for itself. It gave, instead of asking, protection, grasped the sceptre of absent emperors, and successfully established its dominion over kings and princes.

"In the East the Church, shielded from harm by the State, remained subservient to civil authority, rarely interfered in political affairs, and was content with its own spiritual jurisdiction.

"The persistent pretensions of Rome, the constant antagonism, the frequent wars, the incessant conflicts to which they gave rise, were accompanied by differences of dogma and discipline. These served to further embitter the struggle, to render the contest more implacable, and to make reconciliation or harmony impossible.

"Disputes arose in the second and third centuries as to the date and celebration of Easter. The heresy of Arius, at first, and for a time, accepted in the East, but condemned in the West, followed in the fourth century. In the seventh, discussion as to the double or single nature of Christ convulsed the Christian world. The Monotheletian patriarchs and the Dyotheletian popes mutually anathematized each other, until

unity was restored by the Sixth Ecumenical Council, A. D. 680 to 691. Then came the great controversy on the subject of image worship, which raged with intense virulence for a century and a half.

"Meanwhile another grave subject of dispute arose, which still constitutes the essential dogmatical difference between the Churches. The doctrine of the Double Procession of the Holy Ghost originated in Spain during the fifth century. From Spain it spread into France, was accepted by Charlemagne and the Council of Aix-la-Chapelle in A. D. 809, and finally, approved at Rome, became an obligatory article of belief throughout the West. The Greek Church obstinately adhered to the old faith and letter of the creed. It absolutely rejected the Double Procession, and both parties appealed to the records of the Oecumenical Councils. The interpolation of the words 'filio-que' in the creed established by the Council of Constantinople in A. D. 381 was detected. Nevertheless the Latin Church maintained the dogma, while the Greek persisted in denying it.

"The seventh general council, convened at Nicæa in A. D. 787, is, in the estimation of the Eastern Church, the last Oecumenical Council. It completed, by its degrees, the entire body of the Universal Church of Christ. By it unity was apparently restored, and in outward appearance the ecclesiastical fabric was then one and indivisible. The innumerable shades and differences of opinion within it were indiscriminately distributed through the whole mass. Sects and denominations abounded, with mutual denunciations and revilings; but no schism, properly socalled, arrayed any great geographical division of the world in open religious hostility to the others.

"In the middle of the ninth century the emperor, Michael III., deposed the patriarch Ignatius for daring to rebuke the licentiousness of the court, and named Photius in his stead. The new prelate was a man of unimpeachable character, commanding genius, and vast ambition. He excelled in theo-

logical erudition, but, as he was a layman, his appointment was irregular. Ignatius appealed to Nicholas I., Pope of Rome, who was glad of the opportunity to assert his right of interference. He anathematized Photius, and endeavored to reinstate Ignatius. Photius, undisturbed, retaliated upon Nicholas his sentence of deposition and excommunication, and widened the field of controversy by making appeal to the whole Christian world. In a circular letter, addressed to his brother patriarchs, he formally charged the Roman Church with five distinct heresies, and formulated the differences dividing the Churches. He declared:

"That the Romish Church erroneously fasted on the Sabbath, or seventh day of the week.

"That in the first week of Lent it wrongfully permitted the use of milk and of food prepared from milk.

"That, contrary to Scripture, it prohibited priests from marrying, and separated from their wives such as were married when they took orders.

"That it uncanonically authorized bishops, only, to annoint baptized persons with the Holy Chrism, withholding that authority from presbyters.

"That it had sacrilegiously interpolated the words 'Filioque' in the creed of the Council of Constantinople, and held the heretical doctrine of the Procession of the Holy Ghost from the Son and from the Father.

"To arid discussions, characterized by the bitterness and rancor of religious fanaticism, were added, fierce contentions on either side for increased jurisdiction, aroused by the addition to the see of Constantinople, of Bulgaria and other provinces, conquered by Greek armies and converted by Greek missionaries.

"That the final schism should have been delayed must be attributed, not merely to the pious horror which so direful an event would have inspired, but to the peculiar condition of the Greek Empire and Church. There was, within the empire, a continual struggle for power, with constantly fluctu-

ating success, between contending parties, and which, from the intimate connection of State and Church, affected both. Photius and Ignatius were alternately deposed and reinstated. A submissive clergy bent to the nod of the sovereign, and venal bishops hailed or condemned one prelate after another at command. The pope was appealed to in turn by the contending factions, and flattered by delusive hopes, in reality his pretensions were hateful to them all, and he was but a tool in the hands of the astute Greeks, to be availed of when needed, and to be denied when he claimed his reward.

"Amid these internal dissensions, these alternate appeals to, and rejection of, Romish intervention, a species of armed neutrality, of impending, yet deferred hostility, seemed to pervade the Churches, and the final catastrophe, though ever threatening, was ever postponed.

"A fresh subject to theological discussion arose early in the eleventh century, regarding the use of leavened or unleavened bread in the Eucharist. The Greeks adhered to the custom of the primitive Church and condemned the Latins, who, in the eighth century, had substituted unleavened for leavened bread.

"Michael Cerularius, the patriarch, was a prelate as bigoted as he was zealous. Chafing against the pretensions of the pope, and resenting his oft-renewed assumption of superiority, he seized upon this occasion to make a violent attack upon the Latin Church and its chief. He proclaimed their apostasy from the true faith, ordered their churches and monasteries, in Constantinople to be closed, and prohibited the celebration of their service. Retaliatory measures followed in the West. A final effort was made by the emperor, Constantine Monomachus, to restore harmony. At his request, Pope Leo IX. sent delegates to Constantinople with power to adjust all matters of controversy; but the haughty patriarch, incensed at the lofty tone assumed by them as ambassadors of Rome, refused to admit them to his presence. The papal legates, filled with a sense of the august authority of their chief, boldly resented

the indignity offered him in their persons. Resorting to the great Church of St. Sophia, they publicly excommunicated the patriarch and his adherents, and reverently deposited the written declaration of anathema upon the grand altar. By this solemn act the schism between the Churches was finally consummated on the 10th of June, A. D. 1054.

"The points of difference, besides minor matters of practice and discipline, may be summarized as being those stated in the circular letter of Photius, to which are to be added the use of leavened or unleavened bread in the Eucharist and the question of papal supremacy. The most important, as involving fundamental principles, was concerning the Double Procession of the Holy Ghost. The most potent and widespread in its influence was that regarding Rome's pretension to universal jurisdiction. It has ever been the chief obstacle at every attempt to restore unity. This point the popular mind, however, bewildered on theological controversies, has always been able to appreciate, and by it popular indignation has always been easily aroused to support clerical or state authority.

"The divergence of the two Churches was greater in reality than it appears to be from a superficial view. It was based on essential variations in the character and disposition of the people in the East and in the West, on the nature of their civilization, and on the different, almost antagonistic, development of the Christian idea in one Church and in the other.

"These influences, profoundly affecting the character and constitution of the Greek Church, merit consideration from the consequences which have ensued and which are still perceptible. They aid in appreciating the attitude of the Russian Church, as chief exponent and representative of the Greek communion, towards other Christian denominations; and they also help to explain the dissensions which, in Russia, have arisen within its bosom.

"The natural bent of the Greek mind was to speculative inquiry; it was more active and acute, more lively and less

practical, easily swayed by and interested in scholastic disquisition and controversy, fond of argument for argument's sake, skilled in disputation, nice in definitions and distinctions. The East was the home and fountain-head of science and literature; the cultivation of letters was there carried to a far greater extent and held in higher estimation than in the West. The Greeks were vain of their superior learning and more polite culture; they looked down with supercilious contempt upon the outer world as mere barbarians; they felt pride in their inheritance of the wisdom and intellect of ancient Greece, and gloried in their language, formed and fashioned by sages and philosophers, as the only competent vehicle of elevated refined thought; in it Christ taught, the apostles and early fathers preached and wrote; the first heads of the Church were Greek, and the name of pope was Greek. The Eastern Church rejoiced in its direct affiliation with apostolic times, in its careful preservation of traditions, and was convinced of its essential right to be considered the true heir and successor of Christ.

"Intellectual and moral progress in the East was, however, stifled by political and spiritual despotism when the seat of empire was established at Constantinople, and the Church came under the control of the State. With Christian emperors on the throne it no longer feared persecution, and, relying on the temporal power, it gradually fell into subjugation and tutelage, a condition fatal to its true development; it submitted to the encroachments of imperial authority; human passions proved stronger than religious convictions, and its patriarchs and prelates, eager for advancement, appealed to the emperor in their mutual quarrels and contentions, striving by subserviency and compliance to conciliate his favor. The theocratic theory of its independence of principalities and powers gradually yielded to servility and dependence; civil authority became paramount over the Church, influenced or dictated its decrees, and was the supreme judge and arbiter of its destinies. Spiritual life within it became dead,

and its religion degenerated to scholastic investigation and met physical disquisition on barren points of doctrinal belief; its intellectual activity, though great and in constant exercise, wasted its ingenuity and energy on the study of the historical, exegetical, dogmatical side of Christianity, and neglected the practical application of its precepts to the daily life and conduct of men. The Fathers were busy in establishing precise definitions, in collecting and transmitting to posterity the lore and learning of the past, augmented and explained by their comments, rather than endeavoring to improve humanity in the present; nor was this disputatious spirit peculiar to dignitaries of the Church, it pervaded all classes of society; in the words of Gregory Naziansen, 'this city is full of mechanics and slaves, who are all of them profound theologians, and preach in the shops and in the streets. If you ask a man to change a piece of silver, he informs you wherein the Son differs from the Father; if you demand the price of a loaf, you are told by way of reply that the Son is inferior to the Father; and if you inquire whether the bath is ready, the answer is that the Son was made out of nothing.' (Gibbon, Vol. V., page 17.)

"The letter of the law superseded the spirit; religion stiffened into formalism; piety consisted in strict observance of ceremonial rites; external holiness replaced sincere and heartfelt devotion.

"The Church eagerly embraced the idea of monastic discipline, and monasticism exercised profound influence upon its destinies; but in this element of Christian life the tendency was the same; convents became the seats of mystical theology, of refined speculations on abstruse points of doctrine; penances, mortification of the flesh, worship of images and symbols, were spiritualized and raised far above the comprehension of the ignorant, who could grasp only the outward and material expression, and, blindly following their teachers, were plunged into the grossest, most superstitious and idolatrous practices.

"Delight in discussion, fondness for dialectic controversy, and mental gymnastics, led to the development of inherent weakness of the Greek character—insincerity, fickleness, and disregard of truth. In keen but unscrupulous emulation sophistry became a justifiable weapon when reason failed; falsehood and deception were plied without hesitation to compass success. Amid the general degradation manly virtues disappeared from among the people. Instead of courageously resisting invasion, the empire purchased safety from barbarians, whom it despised, but with whom it dared not cope; the Church, in common with the community, suffered from these debasing influences, and sank into spiritual apathy. It became stationary, or, as it claimed, and still pretends to be, immutable and orthodox.

"Throughout the West the tendency was in a contrary direction towards the practical application of the religious idea. The effete, worn-out civilization of the past was there renovated by contact and admixture with young and vigorous races, gained new strength and vitality in the struggle for existence. The Church freed from control, became independent and self-asserting; the responsibility of government, the preservation of social order, devolved upon it, and it rose proudly to the task: it subdued and conquered by the Word the fierce Northern tribes whom the State was powerless to resist; by its spiritual dominion over them it exalted its station and increased its influence; popes grasped the sceptre of absent emperors, and assumed their authority; they had no rival prelates to dispute their claims, and the Western Church was united under their sway. What imperial Rome lost, papal Rome gained; it was able and willing to protect itself and the people who gathered around it; its independence of the civil power fostered and encouraged the theocratic element which had disappeared from the Eastern Church; the assertion of its divine origin and prerogatives raised it to be a judge and arbiter between princes, and established its superiority over temporal rulers; its army of priests and monks,

filled with devotional zeal, instead of resting content with spiritual abstractions and contemplative self-communion, went forth boldly as a Church militant, trusting in their sacred mission to overcome by preaching and example the enemies of the faith. Mere learning, polemical discussions, scholastic and theological controversies, were secondary considerations amid the dislocations of a falling empire and the reconstruction of new states, and in the struggle for existence. The monastic establishments of the Church were organized to fight error, to propagate the truth, and to enlarge its domain, not for indulgence in polite ease or literary culture, nor for the satisfaction of individual aspirations towards an ideal life by asceticism and mortification of the flesh; they undertook works of active piety, benevolence, and charity, and their inmates were inspired by the desire to accomplish good for others rather than for themselves. The religious orders were instituted for divers ends, with definite and varying purposes. A spirit of rivalry and emulation among them grew with increase of power and wealth, and, while acknowledging a single head and pursuing a common object, the keen struggle for pre-eminence kept alive within them the fervor of religious enthusiasm. From the supreme pontiff to the mendicant friar action and progress were the characteristics of the Church, and blind adoration for the past was forgotten in anxiety for the present and hope for the future; while recognizing ancient authority and tradition, it believed in a constantly increasing and more thorough comprehension of Christ's teachings, and of the essential nature of Christian doctrines to be attained by study and gradually revealed. Its restless activity, exercised in this direction, saved it from the formalism of the East, and preserved the energy of its spiritual life; from progressive it became aggressive; victorious over the West, its ambition was insatiable, and it looked for other worlds to conquer; it aimed at universal dominion, and claimed to be, not merely orthodox, but catholic."

I also quote the following from "Eighteen Centuries of the Orthodox Greek Church," by the Rev. A. H. Hore, M.A., Trinity College, Oxford:

"The Orthodox Greek or Eastern Church is the most ancient of the Christian Churches. Jerusalem is the mother-Church of Christianity; in Antioch the believers were first called Christians. There is no certain proof that St. Peter was ever in Rome; there is certain proof that his mission was in Syria; and, if the words of his First Epistle (1 Per., v. 13) are to be taken in their ordinary sense, that he proceeded as far as Babylon. St. Paul was a native of Tarsus in Cilicia. From the East the Gospel was brought into the West; the Church of Rome is a Greek Church; 'a colony,' says Dean Stanley, 'of Greek Christians and Grecized Jews.'

"The original language of the Church, not only in the East, but also in the West, was Greek. Of the Churches of the West, says Dean Milman, 'the language was Greek, their organization Greek, their writers Greek, their Scriptures Greek, and many traditions show that their Liturgy was Greek.'

"The old Hebrew language became extinct during the Babylonian and Persian conquests, or was supplanted by the Chaldaic and Aramaic dialects. After the conquests of Alexander the Great, Greek became the prevalent language of Egypt and Syria; and for the sake of the Jews in his new colony of Alexandria, who had lost their own language and spoke Greek, the scriptures were translated into the Greek language, and the translation, known as the Septuagint, had its place in the famous library of Ptolemies. To quote Dean Stanley once more—'The humblest peasant who reads his Septuagint and New Testament on the hills of Bœotia may proudly feel that he has an access to the original oracles of divine truth which Pope or Cardinal reaches by a barbarous and imperfect translation.'

"Rome, B. C. 148, subdued Macedon, and Greece became a Roman province under the name of Achaia. But Greece moulded the minds of its conquerors, and though the lands

became politically Roman, they remained intellectually and socially Greek, and Greek was the language of the civilized world at the time of our Saviour's coming, those who spoke another language being called barbarians. (Hence the Greek words: Church, Bishop, Priest, Deacon, Ecclesiastic, Paraclete, Epiphany, Liturgy, Litany, Hermit, Monk, etc.) Greek, says Kurtz, was like a temporary suspension of the confusion of tongues (Gen. XI) which had accompanied the rise of heathendom. And as Greek accompanied the rise, so was it the language of the growth of Christianity. The earliest Fathers came from the East, and, with the exception of Tertullian (he too a native of Carthage) wrote in Greek. The earliest principal writers of Ecclesiastical history were Greeks: Eusebius, Socrates, Sozomen, Theodoret, Evagrius. All the Oecumenical Councils were held in the East, and their decrees and canons and the Nicene Creed were written in Greek. A Synod of the Greek Church, that of Laodicea, A. D. 367, determined the Canon of Scripture, and so 'made the Bible.' "

Thus Greek Christianity is the parent of Latin Christianity, and the Churches of Rome and England are really, in the present divided state of Christendom, separated limbs of the Greek Church. To the Greek Church the Armenians, Transylvanians, Slavonians including the Bulgarians and Russians, and many other, once heathen, nations, owe their conversion. Uninterrupted successions of Metropolitans and Bishops of the Greek Church stretch themselves back to Apostolic times; Venerable Liturgies exhibit doctrines unchanged and discipline uncorrupted. The same Eucharist is offered now, the same hymns are chanted by the Eastern Christians of today, as those of the Churches of SS. Athanasius, Basil, and Chrysostom. Fixing her Patriarchal thrones in the city of Antioch, where the disciples were first called Christians; in Jerusalem, where James the brother of our Lord was the first Bishop; in Alexandria, where St. Mark

founded the Episcopate; in Constantinople, where the victory of Christianity was consummated; in the splendor of Byzantine glory; through the tempests of the Oriental Middle Ages; in the desolation and tyranny of the Turkish Empire; she is now, as she was at the beginning, immutable in faith, or, as she delights to call herself, One, Holy, Catholic and Apostolic.

"Until the Fourth Century, and the foundation of Constantinople, Christianity continued to be, both in the East and West, a Greek religion. But after Constantine settled his capital in the old Greek city of Byzantium, whilst Greek Christianity continued to be the religion of the East, Latin by degrees supplanted it in Rome; and part of the Church services began to be said or sung there, and gradually in other parts of the West, in Latin. But it was not till the Pontificate of Pope Damascus (368–384) and the Translation, at his bidding, of the Vulgate edition of the Bible by St. Jerome, that the Roman Church became completely Latinized and turned from a Greek into a Latin Church. Not long afterwards we find a Pope, Coelestine I. (422–432), excusing to Nestorius, Patriarch of Constantinople, his delay in answering a Letter, on the ground that he could not find anyone able to translate it from Greek into Latin. And it is well known that Pope Gregory the Great (590–604), the first Pope to whom the title of Theologian can be applied, was completely ignorant of the Greek Language.

"For long ages past the existence of the Greek Church has been one continued martyrdom, and under the grinding oppression of its successive conquerors, Arabs, Mongols, Turks, it has indeed fallen low. Yet at the time when Constantinople was overwhelmed by the Crusaders and the Latin Kingdom established, the Patriarch of Constantinople was certain. It was the Fourth Crusade and the action of Pope Innocent III. that led to its sacking by the Turks in 1453, the destruction of the Eastern Empire, and the downfall of the Greek Church.

And since the days of Mahomet II., not the Turks alone, but, shame to say, Western Christendom also, have been its persistent enemies.

"The existence of the Greek Church to the present day is alone a proof of its divine origin. The wonder is, not that it should have fallen so low, but that, afflicted on every side, oppressed by schism from within and cruel persecution from without, it should so nobly have struggled on; many of its members no doubt succumbed in the unequal contest; but the way in which the Orthodox Church has weathered the storm and adhered to its faith and Liturgy is little short of a miracle. 'The Greek rite,' says the Rev. W. Palmer (Dissertations on the Orthodox Communion) who afterwards joined the Church of Rome, 'is like a plant which though covered with dust, and somewhat shrunk, has preserved its original shape and proportions, whereas the Latin is so changed that it is like a new building constructed in part out of the ruins of the old.' 'The Holy and Orthodox Eastern Church glories in the Lord over the long and terrible persecutions and conflicts of martyrdom; the Heavenly Bridegroom having pitied and loved, did not deprive it of the bright mystic candlestick and of all the perfect and unsullied treasures of the Apostolic and God-delivered faith.' (Letter of the Patriarch of Constantinople to the Archbishop of Canterbury in 1870.)

"The conversion of Russia by the Greek Church is the mightiest conquest the Christian Church has ever made since the time of the Apostles, and the future of that Church is a problem which it would be difficult to solve. Now that the dissolution of the Ottoman Empire in Europe, or at any rate the end of its tyranny over the Christians, is only a matter of time, will the Third Rome inherit the succession of the Second Rome on the Bosphorus? And what are to be the relations of the Church of England to that of Russia, and to the Greek Church generally? There are many points of contact; a national Church, an open Bible, the recogni-

tion of the principle of the vernacular language in the Church services, an unmutilated Eucharist, a married clergy, the acknowledgment of Christ as the lone Head of the Church; these points create a chord of sympathy between the Greek and English Churches. British Orders were probably derived from France, and French Orders from Smyrna, where Polycarp, the disciple of St. John, was Bishop; so that the Church of Britain was founded when the Church of Rome was still a Greek Church; and whatever debt of gratitude England owes to SS. GREGORY and AUGUSTINE, it owes a more ancient and important one to the Greek Church."

CHAPTER III

DOGMA, DOCTRINE AND DISCIPLINE

THERE is a distinction between a dogma and a doctrine. A dogma is a proposition drawn from sacred books; it belongs to religion because it is the teaching of the Church, and is expressed in formula which is both clear and distinct. A doctrine is a statement or explanation equally drawn from sacred books, and corroborated by tradition; it belongs to theology because it is the statement of the school.

The Holy Orthodox Catholic and Apostolic Church derived her dogmas from and founded her doctrine on the Holy Scriptures, the Holy Traditions, and the Creed of Catholic Church as it is expounded in the dogmatic decisions of the Holy Ecumenical Councils accepted by the undivided Church without the "Filioque" or additions to it, which reads as follows:

I. I believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible.

II. And in one Lord Jesus Christ, the Son of God, the only begotten, begotten of the Father before all worlds; Light of Light, Very God of Very God, begotten not made, being of one substance with the Father, by whom all things were made.

III. Who for us men and for our salvation came down from Heaven, and was incarnate of the Holy Ghost and the Virgin Mary and was made man.

IV. And was crucified also for us under Pontius Pilate, and suffered, and was buried.

V. And the third day rose again, according to the scriptures.

VI. And ascended into Heaven and sitteth on the Right Hand of the Father.

VII. And He shall come again with glory to judge the quick and the dead, whose Kingdom shall have no end.

VIII. And I believe in the Holy Ghost, the Lord, the Giver of Life, Who proceedeth from the Father, Who with the Father and the Son, together is worshipped and glorified; Who spake by the Prophets.

IX. I believe in one Holy Catholic and Apostolic Church.

X. I acknowledge one Baptism for the remission of sins.

XI. I look for the Resurrection of the dead.

XII. And the life of the world to come. AMEN.

The Creed, or Profession of Faith, was composed and sanctioned by the Divinely inspired Ecumenical Councils of Nicæa and Constantinople, and ratified by the succeeding five Ecumenical Councils. Every word and syllable is of an obligatory character. It permits neither addition nor subtraction. The words of which the Creed is composed are quotations from the Holy Bible. The only passage in the Holy Book in reference to the proceeding of the Holy Ghost is in St. John's Gospel; 15th Chapter; 26th Verse, and reads as follows: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." So you see that the Holy Scripture and the Seven Holy Synods of the Primitive Church declared the Creed as it is recited by the Holy Eastern Orthodox Catholic and Apostolic Church, and it was accepted by the Church universal up to the sixth and seventh centuries, when the Roman Church added another clause to the Creed, "and from the Son" (the Latin Filioque), thus changing the Creed to declare that the Holy Ghost proceeds from both the Father and the Son. The addition was not even made in an ecclesiastically regular manner.

The true and sound doctrine of the Church of God in regard to the Holy Trinity is this: God, Who is one in sub-

stance, but triune in person, is the first cause by Whom the Son is begotten, and from Whom the Holy Ghost proceedeth; the three persons of the Trinity are of absolute equality, Divine majesty, consubstantial and undivided; Father is true God; Son is equally true God; and the Holy Ghost is true God. There are not three Gods, but one God. "The Trinity in Unity, and Unity in Trinity." The mystery of the Blessed Trinity cannot be comprehended by the human mind, but we believe it on the testimony of the infallible Word of God.

The word "person" is used for each one of the Holy Trinity because there is no other word in human language which can be used to express a distinction in the unique substance. Each person of the Blessed Trinity has a personal attribute. God the Father is neither begotten nor does He proceed from any other person; the Son of God is, from all eternity, begotten of the Father; the Holy Ghost from all eternity proceeded from the Father. This is the belief of all those who name the Name of Jesus Christ, even from the dawn of Christianity.

It is wrong to divide the essential attributes or to confuse the personal attributes of any person of the Holy Trinity. If different essential attributes were given to the three persons of the Trinity it would make several Gods instead of one God, and would impugn the unity of the One God. And, on the other hand, the giving of the personal attributes of one person to another would deprive that person of his distinct personality and thus spoil the very dogma of the trinity of persons. Again, if the essential attribute was changed to a personal attribute, it would be giving to the three persons who have the same essence that which belongs to the one person only. Therefore, the procession of the Holy Ghost is from the Father only, because He is the first cause in the Triune Godhead, and whosoever teaches to the contrary is contradicting the infallible Work of the Living God, and the Seven Holy Ecumenical Councils of the Universal

Church, degrading the Deity, and destroying the perfection of the Trinity.

It is, indeed, amazing to see the Anglican Church and the rest of the Protestant sects—with the exception of the Moravian Church [1]—follow in the footsteps of Rome and accept the Creed with the "Filioque," while they admit that the "Filioque" or "and of the Son" incontestably formed no part of the Creed which was drawn up at Nicæa, enlarged at Constantinople, ratified at Ephesus, Chalcedon, and the rest of the Seven Holy Ecumenical Synods, as I have already stated, and which was declared by them to contain the perfect teaching containing the "mystery of the Holy Trinity" and sealed with a curse against anyone who should add to it or take from it. While the Anglican and the rest of the Protestant Churches admit that the addition to the Creed is "Roman heresy," they recite it with that addition, and, while they claim the reformation of the "Roman corruptions," they expose themselves to the need of reformation.

In conclusion I will quote from the "Encyclical Patriarchal and Synodical Letter" the following:

"So then the one holy Catholic, and Apostolic Church of the seven Oecumenical Councils believes and taught in accordance with the words of the Gospel, that the Holy Ghost proceeds from the Fathers; but in the West, even from the ninth century, the holy Creed, which was composed and sanctioned by Oecumenical Councils, began to be falsified, and the idea that the Holy Ghost proceeds 'also from the Son' to be arbitrarily promulgated. And certainly Pope Leo XIII., is not ignorant that his orthodox predecessor and namesake, the defender of orthodoxy, Leo III., in the year 809 denounced synodically this anti-evangelical and utterly lawless addition, 'and from the Son' (Filioque); and engraved on two silver plates, in Greek and Latin, the holy Creed of the first and second Oecumenical Councils, entire and without additions; having written, moreover, 'These words I, Leo, have set down for love and as a safeguard of the orthodox faith' (haec Leo posui amore er cautela fidei orthodoxae [2])."

[1] The Moravian Church is the oldest of existing Protestant Churches. It was founded sixty years before Luther began his Reformation.

[2] See Life of Leo III, by Anatasius, presbyter and librarian at Rome in his "Lives of the Popes."

Likewise he is by no means ignorant that during the tenth century, or at the beginning of the eleventh, this anti-evangelical and lawless addition was with difficulty inserted officially into the Holy Creed at Rome also, and that consequently the Roman Church, in insisting on her innovations, and not coming back to the dogma of the Ecumenical Councils, renders herself fully responsible before the one, holy, Catholic and Apostolic Church of Christ, which holds fast that which has been received from the Fathers, and keeps the deposit of the faith which was delivered to it unadulterated in all things, in obedience to the apostolic injunction: "That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us"; "avoiding profane and vain babblings, and oppositions of science falsely so-called; which some professing have erred concerning the faith." [3]

The Holy Eastern Orthodox Catholic and Apostolic Church recognizes Christ as the only Head of the earthly, as well as the heavenly church. It does not accept the dogma of the Pope of Rome, as the representative of Christ on earth, and the infallible visible Head of His earthly Church. The Orthodox Church knows no one on earth who was, or is, infallible, except the Son of God, and the Holy Scriptures declare that infallibility belongs alone to the assembly of true believers, namely, the Church represented by its Council legally called together. It honors the Virgin Mary, the Birth-giver of Christ, as well as the Nine Orders of Angels and Saints, but does not accept the doctrine of the Immaculate Conception of the Virgin Mary. It respects relics of the Saints, pictures of Holy subjects and the Cross, but forbids the uses of carved images, and rejects the doctrine of works of supererogation or of the surplus merits of Saints and the doctrine of indulgences. It accepts Seven Holy Sacraments, namely, Baptism, Unction with Chrism, Repentance (absolution) Holy Communion, Holy Orders, Matrimony, and the Unction with Oil. It accepts the doctrine of transubstan-

[3] 2nd Tim: 1:14; 1st Tim. 6:20.

tiation expressing it as transmutation, and uses leavened bread only in the Holy Eucharist. Confession before a priest and personal absolution is required of each member of the Church before Communion, which is given under the two kinds; children under seven years of age receive the Holy Sacrament without confession. It prays for the dead, but does not believe in Purgatory. The discipline of the Holy Eastern Orthodox Catholic and Apostolic Church rests today, as always, upon the Apostolic Constitutions and Councils.

I will quote in closing this chapter the "Declaration" required by the Holy Eastern Church from each person desiring to unite with her, which is as follows:—

"I will accept and confess the Apostolic and Ecclesiastical Canons, established at the Seven Holy Ecumenical and Provincial Councils, and the other traditions of the Holy Orthodox Catholic and Apostolic Church of the East, her rules and ordinances; and I likewise will accept and understand Holy Scripture in accordance with the interpretation which the Holy Orthodox Catholic Church of the East, our mother, hath held, and doth hold.

"I believe and confess that there are Seven Sacraments of the New Testament, to wit: Baptism, Chrismation, the Eucharist, Confession, the Priesthood, Marriage, and Anointing with Oil, instituted by Jesus Christ and His Church, to the end that, through their operation and reception, we may receive blessings from on high.

"I believe and confess that, in the Divine Liturgy, under the mystical forms of bread and wine, the faithful partake of the holy Body and Blood of our Lord Jesus Christ, unto the remission of their sins, and unto eternal life.

"I believe and confess that it is proper to reverence and invoke the Saints who reign on high with Christ, according to the interpretation of the Holy Orthodox Catholic Church of the East; and that their prayers and intercessions avail with the beneficent God unto our salvation. Likewise that

it is well-pleasing in the sight of God that we should do homage to their relics, glorified through incorruption, as the precious memorials of their virtues.

"I acknowledge that the images of our Saviour Christ, and of the Ever-virgin (Theotakos[4]), and of the Saints are worthy to be owned and honored; not unto idolatry, but that, through contemplation thereof, we may be cited unto piety, and unto emulation of the righteous deeds represented by those images.

"I confess that the prayers of the faithful, which are offered up to God for the salvation of those who have departed this life in the faith, are favorably received, through the mercy of God.

"I believe and confess that power hath been given by our Saviour Christ unto the Holy Orthodox Catholic Church, to bind and to loose; and that whatsoever, by virtue of that power, is bound or loosed on earth will be bound or loosed in heaven.

"I believe and confess that the Foundation, Head, and Great High Priest and Chief Shepherd of the Holy Orthodox Catholic Church is our Lord Jesus Christ; and that Bishops, Pastors and Teachers are appointed by him to rule the Church; and that the Guide and Pilot of that Church is the Holy Spirit.

"I confess that this Church is the Bride of Christ, and that therein is true salvation."

In every instance where a convert comes to the Holy Eastern Church, she demands a denial of the Western doctrine of the "Filioque," and of all other errors and heresies specifically and in general.

[4] Theotokos—Greek word meaning one who gave birth to God, and universally used of the Virgin Mary since she gave birth to Incarnate God in the Person of Jesus Christ.

CHAPTER IV

HOLY TRADITION AND HOLY SCRIPTURE

I HAVE said in the previous chapter that the Holy Eastern Orthodox Catholic and Apostolic Church derives her doctrines and dogmas from the Divine Revelation which God Himself revealed to men. That Divine Revelation was spread among men and preserved in the true Church by two means, viz: Holy Tradition and the Holy Scripture.

Tradition, or the unwritten Word of God, means the doctrine of faith, the law of God, the sacraments, and the ritual as handed down by the true believers and worshippers of God, by words and by example, from one to another and from generation to generation. It is also called the Word of God spoken; [1] the Word of Faith preached; [2] the Gospel heard and preached; [3] the Word of God received, heard and believed; [4] the Word of Christ heard.[5] In the New Testament, whenever the Word of God, revealed by Christ or through his Apostles, is spoken of before it was committed to writing, it always refers to the unwritten Word of God. Whenever the Word of God, without qualification, is mentioned in the Holy Scripture, it should not be taken as referring exclusively to the written Word, as it generally refers to both the written and unwritten Word of God.

By Tradition I do not mean mere report or heresay, lacking sufficient evidence to deserve belief; nor do I mean local tradition started by men, and, therefore, merely human, as were those traditions of the Pharisees which Christ condemned; [6] but I mean a tradition coming first from God,

[1] Acts 4:31.
[2] Rom. 10:8.
[3] Col. 1:23.
[4] 1st Thess. 2:13.
[5] Rom. 10:17.
[6] Matt. 15:6.

continuously taught, recorded, and in all desirable ways, kept alive by a body of trustworthy men successively chosen in a divine, or divinely appointed manner; well instructed, and who are, as a body, divinely directed by God, and who refrain from teaching what is wrong or handing down unfaithfully to others the doctrine committed to them. St. Paul gives us an idea of how this religious tradition should be handed down, when he says: "For I delivered unto you first of all, that which I also received." [7] He also writes to his son in Christ, Timothy, "The things which thou hast *heard* of me by many witnesses the same commend to faithful men, who shall be fit to teach others also." [8] All the true believers united by the Holy Traditions of the faith—collectively and successively—by the will of God compose the Church which is the safe and sure repository of Holy Tradition, and the only Divinely constituted teacher of the Divine Revelation.

Church history tells us that the Christian Faith was spread first by words, then by writings. In writing to the believers the Apostles sometimes left unwritten things about which they wished to teach them until they should see them in person. There are passages in Holy Writ to warrant this assertion. St. John, in his Second Epistle, says: "Having many things to write unto you, I would not write with paper and ink; but I trust to come unto you, and speak face to face, that our joy may be full." [9] Again he writes: "I had many things to write, but I will not with ink and pen write unto thee: But I trust I shall shortly see thee, and we shall speak face to face." [10] St. Paul wrote: "And the rest will I set in order when I come." [11] St. Paul also wrote to the Thessalonians to hold fast to the traditions he taught them: "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or by our epistles." [12] He also wrote to the Corinthians: "Now I praise you, brethren,

[7] 1st Cor. 15:13.
[8] 2nd Tim. 2:2.
[9] 2nd John 1:12.
[10] 3rd John 1:13–14.
[11] 1st Cor. 11:34.
[12] 2nd Thess. 2:15.

that ye remember me in all things, and keep the ordinances, as I delivered them to you." [13] Many of the old Fathers of the Church urge the believers to hold up the traditions of the Church as the Word of God, among them being St. Ignatius, St. Polycarp, St. Irenæus, St. Origen, St. Epiphanius, St. Basil the Great, St. John Chrysostom, and many others. St. Irenæus writes: "We ought not to seek among others the truth which we may have for the asking from the Church. For in it, as in a rich treasure-house, the Apostles have laid up in its fullness all that pertains to the truth, so that whosoever seeketh may receive from it the food of life. It is the door of life." [14]

The Holy Traditions are more ancient than the Holy Scriptures, being the most ancient and original instruments for spreading Divine Revelation. From Adam to Moses there were no sacred books. Even our Lord Jesus Christ Himself delivered His divine doctrine and ordinances to His Disciples by word and example, and not by writing. The same method was followed by the Apostles at first, when they went abroad to spread the faith and establish the Church of Christ. The necessity of Tradition is further evident from the fact that books were available to only a small portion of mankind, but Tradition to all.

Someone might ask, "If Tradition, as you say, is more ancient and more widespread than the Holy Scriptures, why should we have the latter?" My answer to this question is, that the Divine Revelation might be preserved more exactly and unchangeably. In the Scriptures we read the words of the Prophets and Apostles as if we were living with and listening to them, although the latest of the sacred books were written a thousand and many hundred years before our time. We must not overlook the fact that Tradition must agree with the Holy Scriptures. Tradition is necessary even now as a guide to the right understanding of the Holy Scriptures, for the right ministration of the Sacraments, and the preservation of sacred rites and ceremonies in the purity of their

[13] 1st Cor. 11:2.

[14] Adv. Heares 1:3 C. 4.

original institution. St. Basil the Great says of this as follows:— "Of the doctrines and injunctions kept by the Church, some we have from written instructions, but some we have received from Apostolic tradition, by succession in private. Both the former and the latter have one and the same force for piety; and this will be contradicted by no one, who has ever so little knowledge in the ordinances of the Church. For were we to dare to reject unwritten customs, as if they had no great importance, we should insensibly mutilate the Gospel, even in the most essential points, or rather, for the teaching of the Apostles leave but an empty name. For instance: let us mention before all else the very first and commonest act of Christians; that they who trust in the name of our Lord Jesus Christ, should sign themselves with the sign of the cross; who hath taught this by writing? To turn to the east in prayer; what Scripture have we for this? The words of invocation in the change of the Eucharistic bread and of the Cup of blessing; by which of the Saints have they been left us in writing? For we are not content with those words which the Apostle or the Gospel records, but both before them and after them we pronounce others also, which we hold to be of great force for the Sacrament, though we have received them from unwritten teaching. By what Scripture is it in like manner that we bless the water of Baptism, the oil of unction, and the person himself who is baptized? Is it not by a silent and secret tradition? What more? The very practice itself of anointing with oil; what written word have we for it? Whence is the rule of triune immersion? and the rest of the ceremonies at Baptism, the renunciation of Satan and his angels? from what Scripture are they taken? Are they not all from this unpublished and private teaching, which our Fathers kept under a reserve inaccessible to curiosity and profane disquisition, having been taught as a first principle to guard by silence the sanctity of the mysteries? For how were it fit to publish in writing the doctrine of those things, on which the unbaptized may not so

much as look?" Therefore, neither of these Divine Words can be rejected without the guilt of unbelief being attached thereto. [15]

The Holy Scripture consists of books written by the Spirit of God through men sanctified by God, and called Prophets and Apostles. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." [16] These books are commonly termed "The Bible"—a Greek word, which means "The Books." The term signifies that the sacred books deserve attention before all other books. The Holy Writ is the oldest book in the world. It was written at different times; part before the birth of Christ, which is called the Old Testament; and part after the birth of Christ, which is called the New Testament. These two testaments contain the old and new covenants of God with man; the Old Testament contains the promise of God to man of a Divine Saviour, and the preparation of men to receive Him. The books of the Old Testament are twenty-two in number, as recorded by St. Cyril, St. Athanasius the Great, St. John Damascene, and the entire Church, which agrees with the Jews, who adhered to the Old Testament strictly.

The following are the books of the Old Testament:—1, The book of Genesis; 2, Exodus; 3, Leviticus; 4, The book of Numbers; 5, Deuteronomy (these books are called the five books of Moses); 6, The book of Joshua; 7, Judges, and with it, as an appendix, the book of Ruth; 8, The first and second books of Kings (the Jews call them "Books of Samuel"); 9, the third and fourth books of Kings; 10, the first and second books of Paralipomena (Chronicles); 11, The books of Esdras (Ezra) and Nehemiah; 12, The book of Esther; 13, The book of Job; 14, The Psalms; 15, The Proverbs (written by Solomon); 16, Ecclesiastes (also written by Solomon); 17, Song of Songs (also written by Solomon); 18, The book

[15] Can. XCVII. De Spit Sanct. C. XXVII. [16] 2nd Peter 1:21.

of the Prophet Isaiah; 19, Of Jeremiah; 20, Of Ezekiel; 21, Of Daniel; 22, Of the Twelve Minor Prophets.

There are also nine other books known as "Deutero Canonical," of which no mention has been made in the above enumeration, which, although they are not mentioned in the Jewish list of Canon of Scripture, are honored by the Church, East and West, as books inspired in the second degree, and can be read as the other books. These books are nine in number, as follows:—1, The book of Tobias; 2, The book of Judith; 3, The book of Wisdom of Solomon; 4, Wisdom of the Son of Sirach; 5, Another book of Ezra; 6, Third book of Ezra; 7, The first book of Maccabees; 8, The second book of Maccabees; 9, The fourth book of Maccabees, containing some chapters and sayings which are a part of the Canonical books; also a postscript to it, as follows:—1, The prayer of Manassa, at the end of 2nd Chronicles; 2, Supplement to the book of Esther; 3, The Song of the three young men in the third chapter of the book of Daniel, and the story of Susannah in the thirteenth chapter of the same book, and the story of Baal and the dragon in the fourteenth chapter of the book itself; 4, The Prophecy of Baruch, as supplement to the Book of the Prophet Jeremiah; 5, An Epistle of Jeremiah to the captives in Babylon.

The books of the Old Testament are divided into four classes, as follows:—1, The Books of the Law, or the Five Books of Moses, viz: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. Christ Himself gave to these books the name of "The Law of Moses."[17] 2, Historical books, which contain principally the History of the Jewish people and religion, viz.: The Books of Joshua, Judges, Ruth, Kings, Chronicles, Ezra, Nehemiah, and Esther. 3, The doctrinal books, which contain the doctrine of Jewish religion, viz.: The books of Job, Psalms, and the three Books of Solomon, namely, Proverbs, Ecclesiastes, and Song of Songs. 4, The Prophetical Books (those which contain prophecies) which

[17] John 1:17.

are of the Prophets Isaiah, Jeremiah, Ezekiel, Daniel, and the Twelve Lesser Prophets, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Habakkuk, Haggai, Zacharia, and Malachi.

The books of the New Testament are twenty-seven in number, namely: The four Gospels of the Evangelists, Matthew, Mark, Luke, and John; the Acts of the Apostles; the fourteen Epistles of St. Paul, viz.: Epistle to the Romans, I. Corinthians, II. Corinthians, Galatians, Ephesians, Philippians, Colossians, I. Thessalonians, II. Thessalonians, I. Timothy, II. Timothy, Titus, Philemon, Hebrews; James, I. Peter, II. Peter, I. John, II. John, III. John, Jude, and Revelation.

Four of the books of the New Testament correspond with the Books of the Law in the Old Testament; they are the four Gospels. The word "Gospel" in Greek means "good or joyful tidings" and tells us about the Divinity of our Lord and Saviour Jesus Christ, of His advent and blessed life on earth, of His miracles and saving doctrine, and, finally, of His death for our sins; His glorious Resurrection and ascension into heaven, and of His sitting on the right hand of the Father; about His coming again to judge the quick and the dead. Men can have no better, or more joyful, tidings than these. For this reason the Gospel is read in the Divine Services and is prefaced and followed by the joyful chanting by the choir of "Glory be to Thee, O Lord, Glory to Thee."

The Book of the Acts of the Apostles is historical, because it gives an account of the descent of the Holy Ghost on the Apostles, and of the extension, through them, of Christ's Church. The word "Apostle" means "messenger" and is the name bestowed upon the Disciples of our Lord, whom He had sent to preach the Gospel to all nations, regardless of all distinctions.

The doctrinal books of the New Testament are the seven General Epistles, namely, one of the Apostle James, two of the Apostle Peter, three of the Apostle John, and one of the Apostle Jude, and the fourteen Epistles of the Apostle Paul.

The last book of the New Testament, which is the Book of the Apocalypse (a Greek word meaning revelation) is a prophetical book. It contains a mystical representation of the future destiny of the Christian Church, as well as of the whole world.

The Holy Eastern Orthodox Catholic and Apostolic Church holds in high regard and great veneration the Holy Scripture, whether written or unwritten (meaning the Holy Scripture and the Holy Tradition) believing that both are the Word of God; the first written by persons inspired by God; the latter taught by His own Divine lips, or inspired by the Holy Ghost in the mind of one man or a body of men, to be continuously handed down successively under His Divine protection to their legitimate successors.

CHAPTER V

SACRAMENTS IN GENERAL

A SACRAMENT or mystery is a holy act through which divine grace, or the saving power of God, works mysteriously upon believers. It is an outward sign of an inward grace. The grace of God, which is supernatural, is obtained chiefly by prayer and sacrament, and the highest part of worship centers in the sacrament, and the sacramental system is the essence of the life of the Holy Orthodox Catholic and Apostolic Church; it is the fundamental principle of Catholic religion, and by it Catholic Christianity is distinguished from the teaching of Protestant sects.

Each Sacrament consists of two elements, a visible sign, and an invisible grace. All Sacraments must be instituted by the Head of the Church, namely, our Lord Jesus Christ. The visible sign is the outward ceremony performed by him who administers the Sacrament; the invisible is the grace given to the soul of the one who receives the Sacrament. In the Sacrament of Baptism, for instance, the water and the ceremony are visible, but the inward grace, or the sanctification which is imparted to the soul of the baptized, is invisible. The Sacraments instituted are sufficient for the spiritual need of the "household of faith."

Inasmuch, as it is appointed unto man to be born [1] and nourished, to grow, and wax strong bodily, so, likewise, in order to grow spiritually, he must be born and nourished by the three Sacraments, viz.: Baptism, Unction with Holy Chrism, and Communion. As long as he is exposed to illness and disease of soul and body, he needs deliverance from the

[1] John 3:3.

diseases and illnesses of his body by the Sacrament of Unction with Holy Oil, and from the diseases of the soul by the Sacrament of Penitence. Again, for the perpetuation of the human race, the Sacrament of Matrimony was instituted. These Sacraments require ministers to administer them, which is the reason the Sacrament of Orders was instituted. As to the object of the Sacraments, I would say that it is a well-known fact that man is composed of soul and body, and what he comprehends by means of his five senses affects his soul. The Church, as composed, is the visible symbol of its members, so, our Heavenly Father, who provides for our salvation, has ordained the Holy Sacraments which are visible, and, through them, our loving Father confirms His precious promises to us, and the believer declares his belief before the world, uniting with other members of the Church more and more in so doing. By this the Church is distinguished from other institutions. God is able, without these visible signs, to know of our repentance and our regret for sin, as well as to assure us of the fulfillment of His promises, but the visible things have greater effect upon us, which is why our God, the Allwise, has ordained the Sacraments.

In the Jewish Church, under the old law, there were but two Sacraments, viz.: Circumcision and the Passover. Circumcision is the statute of God to Abraham and his seed.[2] It was a type for spiritual circumcision, as St. Paul says, "Putting off the body of the sins of the flesh by the circumcision of Christ." [3] From this may be understood why all believers are called "the seed of Abraham," because they must abide in the spiritual circumcision, taking Abraham as its type. When our Lord Jesus Christ came to earth, fulfilled the law in our behalf, and offered Himself for our sins, the Jewish circumcision was abolished and Baptism took its place, as we see plainly in the New Testament. The other Sacrament in the Jewish Church is the Passover, a complete description of which is contained in the twelfth chapter of the Book of

[2] Gen. 17:10. [3] Col. 2:11.

Exodus. The Passover was instituted at the time the Israelites left Egypt for the purpose of keeping them always in remembrance of the goodness of God, who delivered them from captivity of the Egyptians and set them free.[4] The Passover is a type of Christ, "The Lamb of God," [5] who was without fault, and by whom we join in faith. The Passover was done away with when "Christ our Passover is sacrificed for us" [6] and the Sacrament of the Holy Eucharist took its place.

The Church, East and West, teaches that there are Seven Sacraments, which I shall mention and explain separately further on. The Christian Sacraments, I say, are seven. Seven is the perfect number. We find reference to that number all through the Holy Bible; e. g., the seven days of creation; the seven altars; seven oxen and seven rams in Balaam's sacrifice; the sevenfold circuit of Jericho; Naaman the Syrian was commanded to dip himself seven times in the River Jordan; the seven branched candlesticks in the Jewish Temple; the Jews had seven great holidays in the year, they kept the Passover seven days; and ate unleavened bread seven days; we also read in the Bible twice of seven days and seven weeks; "Wisdom hath builded her house, she hath hewn out her seven pillars"; Jesus blessed seven loaves, and what was left filled seven baskets; the Apostles chose seven deacons; God reserved to Himself seven thousand who had not bowed the knee to Baal. In the Apocalypse we read of seven candlesticks, seven stars, seven trumpets, seven seals, and seven spirits before the Throne of God, with many other instances too numerous to mention. There are also the sevenfold gifts of the Holy Spirit, and seven deadly sins, and so on. In the following seven chapters, we shall study the seven Christian Sacraments in detail as administered by the Holy Catholic and Apostolic Orthodox Christian Church of the East.

[4] Ex. 12:27.
[5] John 1:36.
[6] 1st Cor. 5:7.

CHAPTER VI

THE SACRAMENT OF BAPTISM

BAPTISM is the first of the Seven Sacraments of the Church of God. It is like unto a door through which the one baptized enters into the household of faith, becomes a member of it, a child of God, and an inheritor of the kingdom of heaven.

Baptism is absolutely necessary for all; without it no one can enter into the kingdom of God, for our Lord Jesus Christ Himself has said, "Except a man be born again of water and of the Spirit, he cannot enter into the kingdom of God." [1] St. Paul tells us that baptism "clothes" us with Christ. God bestows through baptism justifying grace, pardon of original sin, and, in the case of an adult, of actual sins if he repents and is sorry for them. The stain of these sins is washed away in Holy Baptism, and the person baptized becomes a friend and a child of God, and heir to His heavenly kingdom. Hence baptism is defined as a Sacrament of the New Law instituted by Jesus Christ for the spiritual regeneration of man. We read in the Nicene Creed, "I acknowledge one baptism for the remission of sins." Anyone who does not receive the Sacrament of Baptism cannot receive any other Sacrament of the Church.

In order to be found worthy of baptism, one must first be a believer in our Lord Jesus Christ, Who has said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." [2] That is why the Church, from the beginning, has set apart a special service before the ceremony of baptism known as "The Prayer of the Reception of Catechumens." A "catechumen" means one who is being

[1] John 3:5.

[2] Mark 16:16.

taught the rudiments of Christianity, and who is prepared to receive Holy Baptism. If the candidate be an infant, an adult must represent him. From an early date it has been the practice of the Church to have certain persons assist at the administration of baptism, whether of an infant or an adult, to offer the infant at the font; to answer for him or her; to make profession of Christian faith in his or her name, and to receive him or her from the hands of the priest after baptism; to act as witnesses of the baptism of adults and to attest their acceptance of the teachings of the Church. The person or persons performing such duty are called Godfathers or Godmothers, because they undertake the office of spiritual parents towards those whom they bring to the sacramental font. A great responsibility is laid upon the Godparents; they must see to it that the baptized person or persons shall conduct themselves during their lifetime as the Godparents promised for them at the solemn ceremony of baptism, and, if for any reason, the natural guardians of a child are unable or unwilling to attend to its religious training, this must be attended to by the Godparent. But, in the case of an adult such responsibility would be less, and the obligation lighter.

Two Godparents are allowable—a man and a woman—but only one is strictly necessary. The number is restricted, because a spiritual relationship is contracted by the Godparent with the person baptized, and this relationship is an impediment to marriage between them. This impediment also extends to the parents of the person baptized, and that spiritual relationship is looked upon by the Church as a real relationship binding as strongly as a tie of blood relationship. If a man and a woman become Godparents to one child they do not contract any impediment with regard to each other; that is, their subsequent marriage is not prohibited thereby, because such impediment exists only between the Godparent and the Godchild. There is no spiritual relationship between Godparents, unless they both join in representing the child, and this is seldom done.

The duties of the Godparents are all-important, which is the reason the priests make diligent inquiry regarding the character of persons selected for that office, and only those who will be suitable guardians of the child's spiritual welfare are permitted to become Godparents. The two Godparents should be of opposite sex; not two men or two women, but a man and a woman, because it is deemed proper that there should be an analogy between spiritual parentage and natural parentage. In case there is only one Godparent, it is customary, but not necessary, to select one of the same sex as that of the child, because thereby it is made certain that there will never be any question of marriage between the Godparent and the Godchild. Natural parents—as a rule—are not allowed to be Godparents of their own children, except in cases of the utmost necessity, because it is not deemed proper that one person should hold both natural and spiritual relationship to a child, and also to strongly mark the difference between spiritual and carnal parentage. One Godparent must be a member of the Holy Eastern Orthodox Catholic and Apostolic Church, as the training of the children in the faith in which they were baptized cannot be entrusted to those who are themselves in error and strangers and foreigners to the household of God.[3] But, if a non-Orthodox should, for any reason, be a Godparent he or she is required to recite the Profession of Faith as it is recited by the Orthodox Church. A non-Orthodox may stand as an additional Godparent. No male under fifteen years of age is allowed to be a Godfather, and no female under thirteen years of age is permitted to be a Godmother. In some cases a person is permitted to become a Godparent by proxy; that is, to assume the office and obligations without being actually present, but by deputizing another to take his place at the time of the ceremony. This is done when it is desired to have as a Godparent a certain person who cannot be present at the place of baptism. In this instance, the proxy, or deputy, contracts no obligation

[3] Eph. 2:19.

whatsoever, all obligations being assumed by the real Godparent whom he has represented.

It is not customary for either the father or mother of the person baptized to be present at the baptism of their children, nevertheless, it is not forbidden. Provided forty days have elapsed since the birth of the child, the mother is permitted to be present, while the father may be present at any time.

Inasmuch as Holy Baptism is a sacrament through which a man is born spiritually, it cannot be repeated if it has been regularly performed previously. In the early ages a bishop, assisted by priests, performed the solemn administration of Holy Baptism, which was given publicly to adults on Holy Saturdays only, but now the priests, assisted by Godparents, perform the administration. It is the rule that baptism shall be administered in the Church, but, in case of necessity, it may be administered in a private house. In extremity a layman, a woman, or even a child, having the intention to baptize, can administer baptism.

Baptism must be by immersion only; that is, by putting the person entirely under water, because baptism is burial, as St. Paul says.[4] Baptism by immersion was the practice of the entire Church, East and West, but the Church of Rome, after its separation from the Mother Church, adopted affusion, which the Holy Eastern Orthodox Catholic Church does not allow, unless the child be extremely weak or in mortal danger. Water is used in ordinary baptism, but martyrdom may take its place and is known as the "baptism of blood." God Almighty granted this justifying grace to everyone believing in the teaching of our Lord Jesus Christ, and His Holy Church, and sincerely desiring Christian baptism and doing their best to procure it, but who die before they can receive it. This kind of baptism is called "baptism of desire."

With reference to the names of children who are offered for baptism, the Church expressed the wish that the name of

[4] Rom. 6:4.

a Saint be given the child as a Christian name. This serves to stimulate in the child imitation of the virtues of that Saint and a desire for the attainment of holiness like unto his. The blessed one in Heaven, who is thus made the patron of the new member of the Church's flock on earth, will, by his advocacy and intercession, become the guardian of the soul and body of the person upon whom his name has been bestowed. Such names are not obligatory, but are preferable. If there are reasons for giving the child another name which is not the name of a Saint, a sacred name of some Saint may be added or prefixed to the name desired.

There are some sects who protest against the baptism of infants without any disposition on their part. In answer to this unwise protest, I state that infants contracted the stain of original sin without their knowledge and personal co-operation, and they are freed from that sin without their knowledge. The requirements necessary for adults do not apply to infants, as infants are incapable of reasoning. Infants are made heirs to earthly property before they are capable of consenting to receive it. So also in Holy Baptism infants are made heirs of Heaven before they are capable of consenting to receive it by baptism. Their consent in both cases is justly presumed. And, on the other hand, in the time of the Old Testament, infants were circumcised when eight days old, and, as baptism in the New Testament took the place of circumcision, as St. Paul tells us in his Epistle to the Colossians; "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of sins of the flesh by the circumcision of Christ; Buried with him in baptism, wherein also ye are risen with him from the dead." [5] Infants should also be baptized. Again, when the prison-keeper at Philippi asked Paul and Silas, "Sirs, what must I do to be saved?" They said to him, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." [6] They did not say to him "except the infants in your house."

[5] Col. 2:11–12.

[6] Acts 16:30–32.

Then the prison-keeper "was baptized, he and *all his* straightway." Our blessed Saviour hath said, "Suffer little children to come unto me, and forbid them not; for such is the kingdom of God." [7] If Jesus Himself wants the little children to come unto Him, then "can any man forbid water, that these should not be baptized" [8] and become children of God and heirs to the kingdom of Heaven?

The question has frequently been asked, "What will become of the children who die without baptism?" I answer this question by stating the Church doctrine on the matter. The Church teaches as follows:—Children who die without baptism do not go to Paradise like the just people, nor do they go to hell like the wicked people, but they are kept in an intermediate state between the two.

The Baptismal Office consists of two distinct services. These are the "Prayers at the Reception of a Catechumen," and the "Order of Holy Baptism." I insert both in the following:—

The Prayers at the Reception of Catechumen

(1) After the priest who is to administer the Sacrament of Baptism puts on his stole, he stands facing the person who desires "Illumination" with his face towards the east, unshod and with his head uncovered; all his clothing is put off; he is clothed with a new long garment only. But, if the candidate be an infant, the priest stands facing it as it is carried by its sponsor or Godparent, with its head on his or her right arm.

(2) The priest then breathes on the child thrice.

(3) The priest marks with the sign of the cross the brow and breast of the child.

(4) The priest then places his hand upon the head of the child, and repeats the following prayer:—

"In thy Name, O Lord God of truth, and in the Name of Thine Only begotten Son, and of Thy Holy Spirit, I lay my

[7] Luke 18:16 and Matt. 14:19. [8] Acts 10:47.

hand upon Thy servant, N., who hath been found worthy to flee unto Thy Holy Name, and to take refuge under the shelter of Thy wings. Remove from him (her) his (her) former delusion, and fill him (her) with the faith, hope and love which are in Thee; that he (she) may know that Thou art the Only True God, with Thine Only-begotten Son, our Lord Jesus Christ, and Thy Holy Spirit. Enable him (her) to walk in all Thy commandments, and to fulfill those things which are well-pleasing unto Thee; for if a man do those things, he shall find life in them. Inscribe him (her) in the Book of Life, and unite him (her) to the flock of Thine inheritance. And may Thy holy Name be glorified in him (her), together with that of Thy beloved Son, our Lord Jesus Christ, and of Thy life-giving Spirit. Let Thine eyes ever regard him (her) with mercy, and let Thine ears attend the voice of his (her) supplication. Make him (her) to rejoice in the works of his (her) hands, and in all his (her) generation; that he (she) may render praise unto Thee, may sing, worship and glorify Thy great and exalted Name always, all the days of his (her) life. Amen."

(5) After that, the priest recites three exorcisms, followed by another prayer, during which he breathes thrice upon the mouth, brow, and breast of the child, and each time he does so, he says, "Expel from it every evil and impure spirit which hideth and maketh its lair in its heart."

(6) The candidate, with the sponsor, turns towards the west; if the candidate be an adult, his or her hands must be lifted up. The priest asks the candidate—if he be an adult—or the Godparent, if he be an infant, "Do you renounce Satan, all his angels, all his works, all his service, and all his pride?" At his or her answer of "I do," the priest saith "Breathe and spit upon him (Satan)." When he or she has done so, the priest turneth him or her to the east (with his or her hands lowered, if an adult) and asks him or her thrice if he or she unites himself or herself unto Christ. The candidate, or the sponsor, answers "I do." Then the priest asks, "Do you

believe in Him as King and as God?" And, upon his (her) response of "I do," he (she) recites the Holy Symbol of faith, which is the Creed. "I believe in one God." The Priest then asks the candidate or sponsor if he (she) unites himself (herself) unto Christ, and he or she responds, "I do." Both question and answer are thrice repeated. The priest then says, "Bow down also before Him." Then the catechumen or his sponsor bows and says, "I bow down before the Father, and before the Son, and before the Holy Spirit, the Holy Trinity, One in essence and Undivided." Here the priest exclaims "Blessed is God, Who willeth that all men should be saved, and should come to the knowledge of the truth, now, and ever, and unto the ages of ages, Amen." He then recites an appropriate prayer, asking the Lord to make the candidate worthy of the Holy "Illumination" and grant him (her) the great grace of Holy Baptism and renew him (her) unto life everlasting, and to fill him (her) with the power of the Holy Spirit and unity of Christ.

Explanation of the Prayers of the Reception of Catechumen

It must be observed that the rite of reception of catechumen remains in its ancient form, that is to say, as arranged for adults in the early Church when all catechumen were adults, but in our times the Sacrament of Baptism is given to infants much more than to adults, still the rite remains the same.

(1) When the hour of the death of our Lord was at hand, He was stripped, and a scarlet robe put upon Him. Likewise, the catechumen, when the hour of his burial with Christ by baptism [9] has come, also is stripped and a new garment put upon him. By so doing, he indicates symbolically that he has put off "the old man which is corrupt according to the deceitful lusts and put on the new man, which is created after God in righteousness and true holiness." [10] Nevertheless, this

[9] Rom. 6:4.

[10] Eph. 4.22–24.

order of removal of the garment of the catechumen is required only in the baptism of adults—that is, of a person over seven years of age—who are received only after due examination, and upon their own expressed desire to be baptized. With such also, the procedure differs according as they may be Jews, Mohammedans, or members of some non-Orthodox Christian body, in which case, each must specifically renounce the errors of his former belief. But the rite is the same for all infants, whether they be of Orthodox or non-Orthodox parents, and of them through their Godparents.

(2) The breathing of the priest thrice in the face of the candidate signifies that he has granted in baptism the breath of life, which God Almighty hath breathed into the nostrils of Adam, and it kindles in him that divine breath and regenerates in his soul the image and likeness of God, which were corrupted after the fall into sin. The priest repeats the breathing thrice to indicate the action of the Life-giving Trinity, Who created man in the beginning, and now renews his creation in baptism.

(3) The mark of the priest of the sign of the cross thrice upon the candidate's brow and breast signifies that the candidate is separated from unbelievers by his or her discretion, and by his (her) heart, for the brow is considered the center of discretion and the breast the center of the heart.

(4) The priest places his hand upon the head of the child to indicate that it has taken refuge under the shelter of the Church.

(5) The priest recites the first prayer while his hand is placed upon the head of the child, in which prayer the priest beseeches the Lord to fill the candidate with faith, hope, and love and to inscribe him (her) in the "Book of Life" and unite him (her) to the flock of His inheritance.

(6) In the following exorcism, the priest prays God to expel from the candidate every evil and impure spirit, and all snares of Satan which hideth and maketh their lair in his (her) heart. The priest repeats this three times, each time

breathing upon the candidate's mouth, brow and breast for affirmation that the evil spirits have departed from the candidate and for the regeneration of the new life in him (her) by the act of the Holy Trinity. The breathing upon the mouth, brow, and breast is done because the mouth is considered the source of speech; the brow is the center of reason or mind; and the breast the location of the heart. The breathing is done for the sanctification of the speech, illumination of the mind, and purification of the heart.

(7) The catechumen, and the sponsor, turn their faces toward the west, because darkness comes from the west, and Satan, who is darkness, abides in the dark. The priest then demands from the candidate or his (her) sponsor to renounce Satan and all his angels, all his works, all his services, and all his pride. This is thrice repeated for the affirmation of the candidate's rejection of Satan and for honoring the Holy Trinity, which establishes and fulfills everything. The candidate, in order to show that he (she) renounces and despises Satan, breathes and spits upon him. After this, they turn their faces toward the east, because light proceeds from thence, where dwelleth God the Father, "Author of Light." In reply to the inquiry of the priest he (she) affirms that he or she unites himself or herself unto Christ, and desires fellowship with Him. This is done three times by the candidate or sponsor. To signify such desire, and the true Faith the candidate repeats the profession of faith. "I believe in one God, the Father," etc. He (she) then seals his (her) will and desire by saying, "I bow down before the Father, and the Son, and the Holy Spirit, the Holy Trinity, one in essence, and undivided." Then follows the

Office of Holy Baptism

The priest dons white vestments and his gauntlets. (He usually puts on white garments and chasuble only with his stole.) Tapers are then lighted and given to the people pres-

ent. Three tapers are lighted and placed upon the edge of the baptismal font to typify the Holy Trinity. The priest then takes the censer, comes to the font and censes all around it, makes a reverence, and says aloud, "Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit, now, and ever, and through the ages of ages. Amen." Thus begins the prayer of Holy Baptism, which consists of (a) Consecration of the water, and its setting apart from general use to a special use. (b) The blessing of the oil. (c) The anointing with the holy oil the water and the person who is to be baptized. (d) The baptism of the candidate by immersion—that is, by putting the person entirely under the water—three times. (e) Attiring the newly baptized person in a white robe. (f) Putting a cross upon the baptized person.

Explanation of Holy Baptism

The putting on of the priestly robe indicates the honor and importance of the Sacrament of Baptism. The white vestments are to express the joy of the Church in receiving a new member. The lighted candles symbolize the spiritual illumination, and that the person baptized has passed from darkness into the light of the faith and become a child of the light. For this reason baptism is also called "Illumination." The cloud of incense indicates the grace of the Holy Ghost, through whose operation man's regeneration takes place in this Holy Sacrament. The font typifies the ark of Noah and the sepulchre of Christ. Censing around the baptismal font typifies the fragrance of the odor of the Holy Spirit which takes away the stench of sin. The reverence or kneeling down before the exclamation "Blessed is the Kingdom of the Father, etc.," signifies that the candidate will be freed from the captivity of Satan by the might of the Holy Trinity and Its mighty kingdom, which is everlasting.

(a) The consecration of the water is accomplished by reciting the great Ectenia or Litany, and to it are added peti-

tions "that the Lord may send down into this water the grace of redemption so that the person baptized therein may become a child of light, inheritor of the eternal blessing, grow one with Christ, and become a partaker in His death and resurrection, and that he may preserve his baptismal garment and the earnest of the Spirit pure and undefiled," and by offering of a prayer by the priest, beginning with "Great art Thou, O Lord, and marvelous are Thy Works, and there is no word which sufficeth to hymn Thy Wonders," and "that the Lord may be present through the descent of His Holy Ghost and sanctify this water," and, at the words of the prayer "Let all hostile powers be crushed beneath the sign of the image of Thy Cross," the priest blesses the water thrice and breathes upon it to express his belief that the Devil is expelled by the glorious name of Jesus Christ. The blowing or breathing of the priest upon the water refers to the saying in the Book of Genesis: "And the Spirit of God moved upon the face of the water." [11] This was a foreshadow of the new birth by water and Spirit by baptism.

(b) The consecration of oil is done by the priest breathing thrice upon the vessel containing the oil, and by thrice making the sign of the cross and reciting a special prayer beseeching the Lord to bless the oil with the power, operation, and indwelling of the Holy Spirit, that it may be an anointing unto incorruption, an armor of righteousness to the renewing of soul and body, and to the averting of every assault of the Devil. The breathing upon the vessel of oil is to grant the oil the power of the Holy Spirit, as did our Lord when He breathed on His disciples, granting unto them the Holy Ghost, and that right was given to all priests to grant the gift of the Holy Spirit, as I shall explain further on. The repeating of the breathing thrice is for the honor of the Holy Trinity. The mark with the sign of the cross is symbolic that salvation was obtained by the Cross of Jesus. The oil itself is a type of the Divine Mercy, token of reconciliation with

[11] Gen. 1:2.

God, and salvation from the flood of sin, as God sent to the people in Noah's ark a twig of olive, by a dove,[12] in token of reconciliation and salvation; so, the sign of the cross is marked above the water with the oil in token that the waters of baptism serve to reconcile man with God through the divine mercy therein manifested, and save from the taint of sin.[13] This oil is also called the "oil of gladness," because the person baptized therein, after being broken off from the wild olive tree, is grafted into the good olive tree; that is by his joining the Holy Orthodox Church in faith and in holiness.

(c) The priest makes the sign of the cross in the water thrice with the oil, while he sings, "Alleluia," (Praise God, Father of mercies), which signifies that Jesus Christ, Who was crucified for us to save us "by the washing of regeneration,[14] not by works of righteousness which we have done, but according to His mercy." The priest then dips two of his fingers (or a small brush) in the holy oil and marks the sign of the cross upon the candidate's brow, ears, breast, between the shoulders, hands and feet, while he recites quotations from the Holy Scriptures as if he was preparing the candidate for burial, for the person baptized dies (by baptism) to the life of sin and is buried with Christ.[15] As the woman poured the ointment on Christ's body for His burial, and as Joseph and Nicodemus wrapped the body of Jesus with a mixture of myrrh and spices, and then laid Him in a new sepulchre,[16] so also, in the case of the candidate who is about to be baptized in the likeness of His death,[17] his body is anointed with the holy oil before his burial in the waters of baptism. In this sense, the baptismal font typifies the new sepulchre in which our Lord was buried.

(d) After the candidate has been anointed with the holy oil, as has been said, the priest holds him (her) upright and,

[12] Gen. 8:11.
[13] Rom. 11:17.
[14] Titus 3:5.
[15] Rom. 5:3–4.
[16] Matt. 25:12.
[17] John 19:39–42. Rom. 6:5.

looking toward the east, immerses him (her) in the water three times. The form of words used in the administration of baptism are, "The servant (or handmaid) of God, N., is baptized in the name of the Father, Amen, and of the son, Amen, and of the Holy Ghost, Amen." The candidate is immersed at the mention of each Person of the Holy Trinity, and the "Amen" is said by the Godparent. This form of baptism is in accordance with the command of our Lord, Who, when He ordained the Sacrament of Baptism, commanded His disciples, saying, "Go ye, therefore, and teach all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." [18] The immersion in water typifies death to the old life, according to the flesh, and the burial with Christ. The raising up from the water typifies the birth and resurrection into new spiritual life. The three immersions and three raisings up typifies the three days and three nights which our Lord remained in the heart of the earth [19] and then rose incorruptible, so the person baptized comes out from the font pure and clean from every taint of sin. St. Paul made reference to all this in his Epistle to the Romans. He said, "Know ye not that so many of us as were baptized were baptized into His death; therefore, we are buried with Him by baptism into death, that like as Christ was raised from the dead by the Glory of the Father, even so we also should walk in newness of life.[20]

(e) When the priest has performed the Ordinance of Baptism in the manner aforesaid, he places the person who was baptized over a clean white towel spread over the arms of the sponsor, washes his hands, while singing with the people the 31st Psalm, "Blessed is he whose unrighteousness is forgiven." He then puts upon the person who was baptized a white garment, saying, "The servant (or handmaid) of God, N., is clothed with the robe of righteousness, in the name of the Father, and of the Son, and of the Holy Ghost, Amen" while

[18] Matt. 28:19.
[19] Matt. 12:40.
[20] Rom. 6:3–5.

the choir sings this song, "Grant me a shining garment Thou Who putteth on the Light like a garment, Oh Christ, Bestower of the Great Mercy." The white garment typifies the spiritual purity of the person newly baptized.

(f) There is an old highly prized custom, which is, that the sponsor presents to his or her son-in-God a small cross made from any kind of metal, hung on a ribbon or chain. The priest takes the cross from the sponsor's hand, blesses it, and hangs it around the neck of the newly baptized person, who is to wear it all his life. This cross ever reminds it wearer of his or her obligation to follow Christ, to live a Christ-like life, and to carry his or her cross as Christ did, that is, to bear and endure with patience and courage all the troubles and trials of life, remembering the saying of our Lord, "If any man will come after me, let him deny himself, and take up his cross and follow me." [21]

Thus the reader can see how beautiful are the symbols and rites of the Holy Eastern Orthodox Catholic and Apostolic Church, and how clearly (and without equal) they express the wonderful effects of Holy Baptism on the soul of man. These ancient and unchanged ceremonies are intended to illustrate the deliverance of the human soul from the dominion of Satan, the cleansing of it from original sin, and the strengthening of it against the world, its lust, the flesh and the Devil. They denote the receipt of a new and holy character, and the addition of a new member to the flock of our Lord, destined to everlasting life in God's heavenly kingdom, through Jesus Christ our Redeemer.

"Baptism in the Eastern Church is always administered by triune immersion, the only exception being in cases of severe illness, when affusion is allowable. So conservative are the Easterns of the ancient custom that, from a period before the schism until quite recently, converts even from the Latin Church were rebaptized by immersion." [22]

[21] Matt. 16:24.

[22] "Mother of All Churches," by the Rev. F. G. Cole, M.A.

"There can be no question that the original form of baptism—the very meaning of the word—was complete immersion in the deep baptismal waters; and that, for at least four centuries any other form was either unknown, or regarded, unless in the case of dangerous illness, as an exceptional, almost monstrous case. To this form the Eastern Church still rigidly adheres; and the most illustrious and venerable portion of it, that of the Byzantine Empire, absolutely repudiates and ignores any other mode of administration as essentially invalid." [23]

Cardinal Gibbons testifies that immersion is the mode of Baptism, but his Roman Church has changed it. He says, "For several centuries after the establishment of Christianity Baptism was usually conferred by immersion; but since the twelfth century the practice of baptism by affusion has prevailed in the Catholic Church, as this manner is attended with less inconvenience than Baptism by immersion." [24]

I also quote A. Hastings Ross, as follows: "The teaching of the Twelve Apostles, which goes back quite or near, to the death of the apostle John says: Baptism into the name of the Father, and of the Son, and of the Holy Spirit, in living (or running) water. But if thou have not living water, baptize into other water; and if thou canst not in cold, in warm. But if thou have not either, pour out water thrice upon the head into the name of the Father, and Son, and Holy Spirit." This confirms the view of church historians that "the usual form of baptism was immersion." [25]

[23] From "Lectures on the History of the Eastern Church," by Arthur Penrhyn Stanley, D.D.

[24] "Faith of Our Fathers," p. 277.

[25] "The Church Kingdom," p. 210.

CHAPTER VII

UNCTION WITH CHRISM (CONFIRMATION)

UNCTION with chrism is a sacrament in which the baptized believer on being anointed with holy chrism on certain parts of his (her) body in the name of the Holy Ghost, receives strength in the spiritual life, and is rendered strong, firm, and invincible in faith, love, and hope. He boldly and without fear confesses before all men the name of Christ. He will grow in all the virtues and free himself from the Evil One and all his guile, and preserve his soul in purity and righteousness [1] ever after.

As our Lord Jesus Christ, when he was baptized, "went up straightway out of the water, and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him," [2] likewise, our Holy Eastern Orthodox Catholic and Apostolic Church, since the time of the Apostles until the present day, as soon as the baptized person rises from the baptismal font, bestows upon him (her) the "gifts of the Holy Ghost" [3] by administering the Sacrament of Unction with the Holy Chrism, in that the newly baptized person receives special grace by which he grows, is strengthened, and established in the new spiritual life into which he entered through baptism.

The Apostles administered the "gift of the Holy Ghost" to newly baptized persons by laying on of hands, but they changed that to "Holy Unction," as St. John tells us in his 1st Epistle, "But ye have an unction from the Holy One, and ye know all things. But the anointing which ye have received of him abideth in you, and ye need not that any man

[1] 1st John 2:20. 2nd Cor. 1:21–22.
[2] Matt. 3:16, Mark 1:10.
[3] Acts 8:14–16.

teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." [4] In like manner, St. Paul also says, "Now he which stablisheth us with you in Christ, and hath anointed us, is God; Who hath also sealed us, and given us the earnest of the Spirit in our hearts." [5] Hence are taken the words pronounced at the Unction—"the seal of the gift of the Holy Ghost." The words of St. John refer to a visible, as well as to an inward unction, but it is more certain that the Apostles, for imparting to the baptized the gifts of the Holy Ghost, used imposition of hands.[6] The successors of the Apostles, however, introduced unction with chrism in place of this. And, as in the time of the Apostles, all who were baptized and did not receive the gift of the Holy Ghost, their baptism was not counted as valid. Likewise now, all those who are baptized and are not anointed at once with the Holy Chrism, which symbolizes the gift of the Holy Ghost, are not considered as validly baptized. The Holy Chrism, which took the place of the laying on of hands, was, and now is, prepared by the bishops of the Church (the successors of the Apostles), but the right of its administration was given to the priests, as vicars, from an early date.

Let me say further, that the priest, after he puts on the garment and the cross upon the one baptized, recites a prayer in which he petitions the "Lord God Almighty, Source of all good things, Sun of Righteousness, that, as He graciously pleased to regenerate him (her) who newly received Illumination by Water and Spirit, to grant unto him (her) also the seal of the gift of the Holy and Almighty and Adorable Spirit, and participation in the Holy Body and Precious Blood of Christ, to keep him (her) in the sanctification which is from above, confirm him (her) in the Holy Orthodox faith, and preserve his (her) soul in purity and uprightness."

[4] 1st John 2:20–27.
[5] 2nd Cor. 1:21–22.
[6] Acts. 8:14–16.

The priest then anoints him (her) whom he hath baptized with the Holy Chrism, making the sign of the cross on the brow, the eyes and nostrils, on the lips, both ears, the breast, and the hands and feet, accompanied by the following words: "The seal of the gift of the Holy Spirit." The sponsor says, "Amen." This formula is a quotation from St. Paul's 2nd Epistle to the Corinthians, as I have previously stated. The anointing of the forehead of the newly baptized person signifies the sanctification of the mind or thought; that of the chest, the sanctification of the heart or desires; that of the eyes, ears, and lips, the sanctification of the senses; and that of the hands and feet, the sanctification of the entire works and walk of the Christian life.

After the anointing, the priest takes the censer in his hand, and, accompanied by the sponsor bearing the infant, makes the circuit of the font. All those present carry lighted candles in their hands, and the choir sings the phrase of St. Paul's, saying, "As many as have been baptized into Christ have put on Christ," Alleluia.[7] This circle typifies eternity. Therefore, the triple circling of the font with the lighted tapers, the censers, and songs, typifies that the newly illuminated person has entered into eternal union with Christ, "The Light of the World"; it also signifies future spiritual joy and happiness.

When the triple circling of the font is completed, the lesson from the Epistle is read (Rom. 6:3–11), in which the Apostle tells us the symbols of baptism, the immersion of the candidate in the water signifying his burial with Christ, and his lifting up, his resurrection with Him for the new life, which is free from original sin. Then the lesson from the Holy Gospel is read (Matt. 28: 16–20), which passage proves to us that the Sacrament of Baptism in the name of the Father, and of the Son, and of the Holy Ghost was instituted by our Lord Jesus Christ Himself. After the reading

[7] Gal. 3:27.

of the Gospel, the short Litany is recited, and the service is closed.

Baptism, Holy Unction with Chrism, and Holy Orders can be received only once, because each of these Sacraments imprints a seal upon the soul or character, an indelible spiritual mark, which remains forever, and which renders the repetition of either of these Sacraments impossible at any future time.

NOTES: (a) The Roman Church which calls itself Catholic, and which was originally a part of the true Church, admits that "In the first centuries it was generally conferred immediately after Baptism." Tertullian speaks of "the imposition of hands on the baptized, which calls and invites the Holy Ghost." [8]

(b) The same Church also admits that the words of confirmation as now used by our Holy Eastern Church, "The seal of the gift of the Holy Spirit," are the same formula used by the primitive Church, East and West, but the formula as now used by the Roman Church, I "sign thee with the sign of the cross, and I confirm thee with the Chrism of Salvation, in the name of the Father, and of the Son, and of the Holy Ghost," is dated back only to the twelfth century. (See Rev. John F. Sullivan's book, Chapter IX.) "This sacrament (Confirmation) is generally administered among us when the candidate is about twelve or thirteen years of age; but this is by no means an ancient or universal practice. In the Oriental churches it is usually conferred immediately after Baptism, and this was the rule in all parts of the world until the thirteenth century. In fact, the prompt confirming of newly baptized children was strictly enjoined, and penalties were prescribed for parents neglecting it." [9]

(c) It also admits that the Chrism used by it in admin-

[8] "The Externals of the Catholic Church," by Rev. John F. Sullivan, pp. 53–55.
[9] *Ibid.* p. 54.

istering the Sacrament of Confirmation is not the same Chrism used by the primitive church.[10]

(d) It also admits that the priests are empowered to administer the Sacrament of Confirmation, and, even in churches united with Rome, this custom is tacitly permitted. That Church has placed restrictions upon the administration of the Sacrament to bishops only, *but still* asserts unity. "In the Eastern Churches Confirmation has been for many centuries administered by priests, and in the Churches which are united to the Roman See this custom is tacitly permitted." [11]

(e) It claims that it defers the Sacrament of Confirmation to an age when it could be received with "knowledge and free will," or until the candidate understands what is being done. Is it possible that the child understands when the bishop taps him on the cheek, with the words "pax tecum," [12] and why defer the sacrament while claiming that "it is not necessary for salvation"? Is this not a willful violation of the customs of the Mother Church? And, if this Sacrament is not necessary for salvation, as the Church of Rome asserts, then why practice it at all?

(f) Rev. Fr. Sullivan in his book testifies that this tapping on the cheek, with the words "pax tecum" is "not found in ancient rituals." [13]

(g) The Sacrament of Confirmation in the Latin schism is repeated, and that is contrary to its doctrine that that Sacrament cannot be repeated. It is first administered, by the priest, in the unction with chrism to the infant at its baptism, [14] and later by the bishop in the imposition of hands and anointment with chrism.[15]

(h) In the Creed of Pope Pius IV we read the following words: "I also profess that there are truly and properly seven sacraments of the New Law, instituted by Jesus Christ our

[10] *Ibid.* p. 54.
[11] *Ibid.* p. 54.
[12] *Ibid.* p. 52, 59.
[13] *Ibid.* p. 57.
[14] *Ibid.* p. 46.
[15] *Ibid.* p. 57.

Lord, and necessary for the salvation of mankind, although not all of them necessary for everyone. Namely, Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Order, and Matrimony; and that they confer grace, and that these, Baptism, Confirmation, and Order, cannot be repeated without sin of sacrilege." [16]

Father Sullivan says in his book, page 55, that the Sacrament of Confirmation is not necessary for salvation. Which is right, the Pope or his priest? And the same Pope says Sacraments cannot be repeated, and his Roman Church does repeat the Sacrament of Confirmation by anointing the same person with chrism twice. Which is right, the Pope or the Church?

All this shows that the Church of Rome, after breaking away from its Mother, the Holy Eastern Church, has changed the customs, rituals, and doctrine of the Church, and is witness against itself.

[16] Catholic Belief, p. 208.

APPENDIX TO CHAPTER VII

SERVICES PRECEDING HOLY BAPTISM, AND FOLLOWING HOLY UNCTION WITH CHRISM

(1)

WHAT PRECEDES HOLY BAPTISM

Our holy mother, the Church of Christ, takes great care of her children, placing them all under her motherly and kind protection and guidance from the moment of their birth.

From the hour of their natural birth until the time of their spiritual birth through Holy Baptism, the Church thoughtfully prepares them to enter into her fold; this is accomplished through special prayers. (1) Prayers on the day following the birth of a child. (2) The act of signing the child with the cross, and the bestowing of a name on the eighth day. (3) Churching a woman on the fortieth day after childbirth. Then follow the rite of baptism, etc., as before stated.

(1) Immediately following the birth of an infant, the priest is summoned. Upon his arrival, he recites three prayers over the mother and her baby, in which he beseeches the Lord to preserve her, and the child which she has borne, from very oppression of the Devil, from every passion and perplexity, to cover them both with the shadow of His wings, to grant to the mother a speedy rising from her bed, and to purify her from uncleanness, for, according to the words of the Prophet David, "in sin are we conceived, and are all vile in Thy sight"; to pardon her and all those who have touched her, and all who were present, and to have mercy upon all,

according to His great mercy; that the child which was born of her may be granted to do reverence to the earthly temple which God has prepared to glorify His Holy Name. After the prayer, it is customary for the priest to give to the mother, and also to all those present, some holy water to drink.

But, if she has a miscarriage and does not give birth normally, the priest recites another prayer called "Prayer for the woman who has a miscarriage." In that prayer the priest petitions the Merciful God to have mercy upon the woman who gives birth prematurely, she having committed murder indirectly or unintentionally, pardon her from her uncleanness, and forgive her and all those who come near her.

(2) Inasmuch as our Lord was called "Jesus" eight days after His birth (Luke 2: 21), the Church has arranged that every new born child shall be given a Christian name on the eighth day after his or her birth. However, if the parents desire to give the child a name which is not Christian, then a Christian name should be given the infant at its baptism.

The order of prayer is as follows: On the eighth day following the birth of an infant, it is brought to the Church by the midwife or future sponsor—or some other person—who stands with the child on the porch before the door of the church. The priest then comes out, wearing the stole, the cross in his right hand, and stands near the infant, beginning the prayer by "Blessed is our God, now, and ever, and to the ages of ages, Amen." Then "O Holy God . . ." and the hymn of the day or of the saint, the patron of the church. He then makes the sign of the cross upon the forehead, lips, and breast of the infant, repeating a prayer in which he beseeches God that the light of His countenance may shine upon His servant, N—(he then pronounces the name given the infant by its parents or sponsors) and that the cross of His Only Begotten Son may be graven in its heart and mind, that it may in due time be united to God's Holy Church, and that

the venerable Sacraments of Christ may be administered unto it. The priest, carrying the infant in his arms, turns his face toward the door of the Church, and makes with the infant the sign of the cross, while reciting the hymn of the meeting of the Lord, "Hail, O Virgin, full of grace . . ." and closes the prayer.

The presentation of the infant to the Church on the eighth day indicates the desire on its part to enter into the fold of the Holy Church of Christ. The giving of a Christian name indicates that the Church expects the infant to be among its children, bestows upon it the hope of salvation with the saints whose example it must follow, and especially (if it be named after a saint, who thereby is made its patron), commits it to the guardianship and example of its sainted patron.

Inasmuch as the mother of our Lord "when the days of her purification—according to the law of Moses—were accomplished" did bring her baby to Jerusalem to present Him to the Lord (Luke 2.22–24), likewise each and every Christian mother—according to the command of the Church—must present her baby to the Temple on the fortieth day after birth, if it be a boy, or on the sixtieth day, if it be a girl. The mother—having been washed and cleansed—brings her child and stands at the entrance of the Church. The priest coming out with stole on, the cross in his right hand, comes near the mother and her infant, and begins the prayer as usual. He then makes the sign of the cross over the mother's head with the cross he is holding in his hand, and recites two prayers in which he implores God Almighty to purify her from all sin, from all uncleanness, and make her worthy to partake of His Holy Mysteries uncondemned. The priest then makes the sign of the cross over the infant's head again, and, touching its head, recites two prayers in which he beseeches the Lord to bless the infant, to increase and sanctify it, to render it chaste, to endow it with good understanding; to drive far from it every adverse power

through sealing it with the sign of the cross; to vouchsafe to it in due time spiritual light, and that it may be numbered among the chosen flock of the Lord, etc. The priest then takes the infant and makes with it the sign of the cross in front of the door of the Temple, saying: "The servant (handmaid) of God, N— is churched in the name of the Father, and of the Son, and of the Holy Spirit, Amen." He then bears the infant into the Temple, saying, "Enter into Thy house, and worship toward Thy Holy Temple." He then proceeds to the center of the church, and makes with the infant the sign of the cross, saying, "The servant (handmaid) of God, N— is churched in the name of the Father, etc." He then says, "In the midst of the congregation will I praise Thee." He then bears the infant before the door of the sanctuary and repeats for the third time, "The servant (handmaid) of God. . . ." The priest then bears the infant (if it be a male child) into the Holy Sanctuary, but if it be a female child to the Holy Door only, and says, "Lord, now lettest thou Thy servant depart in peace according to Thy Word, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people, to be light to lighten the Gentiles, and to be the glory of Thy people Israel." The priest then turns his face toward the West, and he or she who is expected to be sponsor for the child draws nigh, makes three reverences, and receives the child from the priest's hands. The priest then closes the prayer.

NOTE: In practice, however, the prayers after birth and the naming of the child take place at one time in the house, and all other services are taken together in the Church at the time of Baptism.

(2)

WHAT FOLLOWS THE OFFICE OF HOLY CHRISMATION

The three offices; (a) Prayers of the Reception of Catechumen; (b) Holy Baptism and Confirmation; (c) Ablution, were formerly celebrated separately, but are now

commonly combined in one service. In the early Church the catechumen wore his (her) robe of purity for eight days, which he (she) spent in fasting and prayer.

The "Office of Ablution" is an allusion to a certain prayer repeated by the priest over the baptized and chrismated person, in which he prays God to ever graciously illumine the heart of him (her) who was newly regenerated by water and Spirit; to let His Almighty hand lie upon him (her) and preserve him (her) by the power of His goodness; to maintain unassailed the earnest of the Spirit; make him (her) worthy of life everlasting, and of His power. The priest then dips a clean sponge in pure water, and wipes with it all the parts of the body which were anointed with the Holy Chrism, accompanying the action with these words: "Thou art allumined; thou hast received anointment with the Holy Chrism; thou art sanctified; thou art washed; in the name of the Father, and of the Son, and of the Holy Spirit,[17] Amen." The washing off of the Holy Chrism in this manner is to preserve the holy element and the divine gifts obtained through it from being touched by unclean things.

The tonsure follows ablution. After the priest offers a prayer in which be beseeches the Almighty God, Who has honored man with His own image and hast covered his head with hair, to bless this His servant (handmaid) who is come to make a first offering shorn from the hair of his (her) head. The priest then places his hand upon the head of the candidate, and says, "Bless, O Lord our God, the head of Thy servant (handmaid) N— by the hand of me, a sinner, inspiring him (her) with Thy Holy Spirit." He then shears the hair of the child in the form of a cross, saying "N— the servant (handmaid) of God is shorn in the name of the Father, and of the Son, and of the Holy Ghost, Amen."

The shearing of the hair signifies that the newly baptized person has dedicated himself (herself) to the service of God, and to obedience, because the cutting of the hair has always

[17] The Words of the Apostle Paul (1st Cor. 6:2).

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been the symbol of submission and servitude. It is also symbolical of the Scriptural offering of the first fruits.

After this, the newly baptized child is given Holy Communion. The Holy Eastern Orthodox Catholic and Apostolic Church is the only church which gives Holy Communion to infants and children. This was the practice of the primitive church, East and West, as Tertullian, Augustine, and others of the great Fathers of the Western Church testify and approve of. It was not finally discontinued in the West until the Council of Trent. It is a logical conclusion that the helpless infant, who has been made a full member of the Church of God by baptism and confirmation, should, in addition to that, receive Holy Communion.

CHAPTER VIII

THE SACRAMENT OF HOLY COMMUNION

COMMUNION is a Sacrament in which the believer, under the forms of bread and wine, partakes of the very Body and Blood of Christ unto everlasting life. This Sacrament was instituted by our Lord Jesus Christ Himself immediately before the Passion, and it was then consecrated by Him for the first time, thereby portraying by anticipation an image of His sufferings for our salvation. After administering it to the Apostles, He gave them a commandment to ever after perpetuate this Sacrament. It is the chief and most essential part of the Divine Service or Liturgy, which I shall explain separately. In that service the elements for the Sacrament of Communion are consecrated.

The Holy Eastern Orthodox Catholic and Apostolic Church believes and teaches that at the consecration of the bread and wine—the bread is transubstantiated or transmuted into the actual Body of our Lord, Who was born in Bethelem of the Ever-Virgin Mary; was baptized in the River Jordan, suffered, died, was buried, rose again; was received on high; sitteth at the right hand of God the Father; and is to come again in the clouds of heaven; and that the wine is converted and transubstantiated or transmuted into the actual Blood of the Lord, which, as He hung upon the cross, was poured out for the salvation of the world.

The Church also believes that, after the consecration of the bread and wine, there no longer remains the inner substance but only the outer form or appearance of the bread and wine, and in reality the actual Body and Blood of the

Lord under this outer appearance or form of bread and wine.[1]

I quote the answer to Question 107 of "The Orthodox Confession of Peter Mogila, Metropolitan of Kieff," as follows:

"In the moment of consecration of the holy gifts, the priest must firmly and undoubtedly resolve within himself that the substance of the bread and the substance of the wine are changed into the Very Substance of the Very Body and Blood of Jesus Christ, by the operation or working of the Holy Ghost, whose power and influence the priest invokes in the following words, for the due performance of this mystery, 'O Lord, send down from Heaven Thy Holy Spirit upon us, and upon these gifts now lying before Thee; and make this bread the precious Body of Thy Christ, and that which is in this cup the precious blood of Thy Christ, changing them by the Holy Spirit.' At these solemn words, there is wrought a change in the elements and the bread becomes the Very Body of Christ, and the wine His Very Blood, the species only remaining, which are perceived by sight."

Although the Holy Eastern Orthodox Catholic Church and the schismatic Roman Church both believe alike in transubstantiation, yet they differ as to the mode in which each regards the consecration to be effected.

In the Latin Church the whole action of the mass culminates in the recital of the words of our Lord, "Take, eat; this is my body. . . . Drink ye all of it, for this is my blood. . . ." These words in themselves bring about the double consecration. But, the Holy Eastern Orthodox Church believes that the consecration of both elements is effected by the "Epiklesis," or the Invocation of the Holy Ghost, and not by the words of institution, which are only recited historically as a preliminary to the "Epiklesis" or Invocation of the Holy Ghost; that is, after the priest recites

[1] Council of Bethlehem—Decree 22 (1673).

the words of our Lord, "Take eat . . . Drink ye all . . ." he shall privately pray as follows: "God be merciful to me a sinner (thrice). O Lord, Who didst send Thy Holy Spirit to Thine Apostles at the third hour, take Him not from us, O Merciful God, but renew Him in us who make our supplication to Thee. Create in me a clean heart, O God, and renew a right spirit within me. O Lord, Who didst send Thy Holy Spirit. . . . Cast me not away from Thy presence." He then repeats, for the third time, "O Lord, Who . . ." The following prayer is then recited: "We offer to Thee this reasonable and bloodless sacrifice, and beg, pray, and beseech Thee to send down Thine Holy Spirit upon us and upon these gifts spread before Thee, and make this bread the precious body of Thy Christ, and what is in this cup, the precious blood of Thy Christ, changing them by Thy Holy Spirit." Here, at this most solemn hour, the transformation mystically takes place, and the priest kneels down before the consecrated elements.

The pronoun used in saying, "This is my body; this is my blood" does not refer to the elements laid on the altar for consecration, but to the bread and wine which our Lord took in His hand at the Last Supper, and which He blessed and gave to His Apostles. Our Lord's words, or the Words of Institution, are, then, recited historically as a preliminary to the Invocation of the Holy Ghost, as I have stated. Therefore, none of the officiating clergy are allowed to point to the bread and wine at the reciting of the Words of Institution, but they can do so after the consecration takes place.

No dogma of the Church rests on stronger Scriptural authority than the doctrine of the actual presence of Our Lord Jesus Christ in the Holy Eucharist. It is referred to by all the Evangelists, as well as by St. Paul, and all the Fathers of the Church, both East and West, without exception, re-echo the teachings of the Apostles in that respect. The Holy Eastern Church has always used leavened bread in the celebration of the Holy Eucharist. This was the custom of the

Church universally until the ninth or tenth century, when the Church of Rome substituted unleavened bread. All the principal theologians of that Church admit that either kind is valid, but, instead of using "bread," as the Church has done from the beginning, it uses "wafers." Now, dear reader, the Church of Rome claims that the first mark of its being the "only true Church" is its oneness of faith, of worship, of Sacraments, etc. Now, as part of that Church uses leavened bread in the Holy Eucharist, and part unleavened bread, can it then be one? Read what Rev. Fr. John Sullivan says in his book "The Externals of the Catholic Church," page 99: "Either kind (leavened or unleavened) bread is valid, and Rome insists that each Church shall keep to the kind required by its own Liturgy." Thus, it would not permit the Greeks—who are Catholics—to use unleavened bread, nor allow us to use leavened.

Let the reader judge for himself whether a Church which has many Liturgies and uses different kinds of bread is one.

Now let us see what kind of bread our Blessed Saviour used when he instituted the Sacrament of Communion. St. John tells us in his Gospel that the mystical supper which the Lord Jesus ate with His Apostles was not the Jewish Passover, and the eating of unleavened bread had not yet begun. The Jews did not eat unleavened bread, except during the week of the Passover. The Lord's Supper took place on Thursday, April thirteenth, and the Passover did not begin until the fourteenth of that month. I will quote the Evangelist's own words in that regard: "Now before the Feast of the Passover, when Jesus knew that His hour was come that he should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end, and supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray Him." (John 13:1–2.) "Verily, verily, I say unto you, that one of you shall betray me." "Then the disciples looked one on another doubting of whom he spake.

. . . Jesus answered, He it is to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. . . . Then said Jesus unto him, That thou doest do quickly. Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast." (John 13:21–29.) This account indicates beyond a doubt that the Lord's Supper was not the Jewish Passover, else why should the Apostles think the Lord told Judas to buy what they needed for the feast?

Let us follow the account of St. John concerning that Mystical Supper and the Passover. "They led Jesus from Caiaphas unto the hall of judgment; and it was early (Friday); and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover." (John 18:28.) "But ye have a custom that I should release unto you one at the passover; will ye therefore that I release unto you the King of the Jews?" (John 18:39.) "And it was the preparation of the passover, and about the sixth hour; and he saith unto the Jews, Behold your King!" (John 19:16.) Then again, "Because it was the preparation, that the bodies should not remain upon the cross on the sabbath day (for that sabbath day was an high day)." (John 19:31.) "There laid they Jesus therefore because of the Jews' preparation day: for the sepulchre was nigh at hand." (John 19:42.)

Anyone considering these Scriptural quotations can plainly see that the day on which our Lord was crucified (Friday) was a day of preparation for the Passover, and that the day of Passover, in which the Jews were commanded to eat unleavened bread, was not yet begun, and that the following day (a high sabbath day) was the beginning of the Passover, and, consequently, the crucifixion, death, and burial of our Lord took place on Friday previous to the day on which the Jewish Passover falls, and that the Mystical

Supper which the Lord took with His Apostles on Thursday, and in which He instituted the mystery of Communion, was a special supper and not a Jewish Passover.

And, on the other hand, the bread used in the Lord's Supper is called in original Holy Writ "Artos," a Greek word—a name applied to leavened bread only—and it is a well-known fact that the New Testament was written in the Greek language.

The Holy Eastern Orthodox Church insists upon having one bread in the Sacrament of Communion, as symbolical of the unity of the communicants. A whole loaf is used, from which the portion to be consecrated should be cut. The wafers used by the Church of Rome obscure the idea of one bread. Each of the priests of the Holy Eastern Church prays in the Holy Liturgy thus:—"Unite us all who partake of this *one* bread and one cup in the communion of Thy Holy Spirit." No Roman priest can ever dare to utter such a prayer as long as they believe that either bread (leavened or unleavened) can be used indifferently, nor while they forbid the cup to the communicants. The leavened bread used by the Holy Eastern Orthodox Church must be pure, and made by the ancient method of leavening by fermentation. I shall fully describe the Holy Liturgy in another chapter.

The Holy Eastern Orthodox Church administered Holy Communion to the laity under both kinds. That is, under the species of bread and wine just as its clergy receive it, because the laity, as well as the clergy, are members of the Church of Christ and all must partake alike both of the body and blood of Christ. But the schismatic Roman Church, alas, forbids the laity the cup in direct contradiction to the plain teachings of Holy Scripture; to the decrees of Pope Leo I (443) and Pope Gelasius (496); and in opposition to the custom of the primitive church all over the world. Some of the churches in communion with Rome give communion under both kinds, while the Latin branch strictly

forbids it. Still, that Church—after breaking away from its mother, falling into many heresies, and changing many sound doctrines—inconsistently calls itself "one church," although the division is shown in each one of its branches.

CHAPTER IX

THE SACRAMENT OF PENANCE—CONFESSION

(1)

In the Orthodox Catechism we read the following definition of the Sacrament of Penance:

Question: What is Penitence?

Answer: Penitence is a Sacrament, in which he who confesses his sins is, on the outward declaration of pardon by the priest, inwardly loosed from his sins by Jesus Christ Himself.

We also read the following in Peter Mogila's Confession:

Question 114.

Question: What are the fruits of this Sacrament?

Answer: The first benefit which we receive is this, that, whereas by sin we are deprived of that innocence we obtained in Baptism, now, by Penance, we approach nearer to that state. And as by sin we had forfeited the divine grace, now by repentance we regain it, and having become the slaves of the devil by sin, by repentance we are made free. Lastly, as fear and dread entered into our conscience by sin, so now, by repentance, we are restored to peace and confidence such as children are wont to have towards their parents.

The Church teaches that confession of sins is an absolute necessity for every Christian over seven years of age, who desires to receive Holy Communion. It is one of the Seven Sacraments of the Church. Through it, penitents obtain forgiveness of sins from our Lord Jesus Christ in a mysterious way, by the priest reciting a certain prayer, and pro-

nouncement of Absolution, he placing the end of the stole and his right hand upon the head of the penitent meanwhile.

The Sacrament of Penance had its origin (1) from St. John the Baptist, the forerunner of Christ, who "did baptize in the wilderness and preach the baptism of repentance for the remission of sins, and there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the River Jordan, confessing their sins." [1] (2) From our Lord Jesus Christ Himself Who promised His Apostles to grant them power to remit and retain sins, when He said unto them, "Verily, I say unto you, whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven" [2] and, after His Glorious Resurrection, and His appearance to His Apostles, and before His ascension unto heaven, He actually bestowed upon them the power of absolving. St. John gives us that striking instance of how our Lord addressed His Disciples after His Resurrection as follows:— "Peace be unto you. As the Father hath sent me, I also send you— Receive ye the Holy Ghost. Whose sins ye shall forgive, they are forgiven, and whose sins ye shall retain, they are retained." [3] The power to forgive sins was not restricted to the Apostles, but was extended to their successors in the ministry unto all times and places. The forgiveness of sin will continue as long as sin exists.

The purpose of confession is the cleansing of the heart from all sin, whether voluntary or involuntary, and for bringing the penitent peace and leading him into Godliness and holy conversation, according to the divine commandments. Therefore, the duty of the penitent is to repent for his sins beforehand, make a resolution to commit no more sin, and to fast and pray to God Almighty with a broken and contrite heart,[4] in order that God might accept him. This is the reason why our kind and loving mother, the

[1] Mark 1:4–5.
[2] Matt. 18:18.
[3] John 20:20–21.
[4] Psalms 51:17.

Church, demands her children to come to Confession and Holy Communion, especially in the four appointed Fasts of the year, namely, the Fast of Christmas, the Fast of the Apostles, the Fast of Theotokos (falling asleep of Virgin Mary), the Great Lent, and more particularly the great Thursday (Passion Week), which is called "Thursday of Communion," and whosoever comes to Confession and Communion outside of the above Fasts, must fast three days beforehand, as is the custom of the Orthodox Church all over the world. When the penitent has prepared himself in the manner above mentioned, he comes to the priest to confess his sins and receive from him the Sacrament of Penance to obtain absolution for and the forgiveness of them.

(2)

THE ORDER OF CONFESSION

The penitent stands before a table on which rests a cross and a Book of the Gospels, as a visible sign of the presence of Christ. Then the priest, who is commissioned by the Bishop to dispense the Sacrament of Penance, comes in with stole on, and begins the prayer thus: "Blessed be our God, always, now, and ever, and to the ages of ages, Amen." He then recites the Little Litany, in which he asks for the remission of the sins and the pardon of the transgressions of the servants or handmaid of God (N. or M.) and for the pardon of every transgression, voluntary and involuntary, and, after the exclamation, repeats the prayer, "O Lord Jesus Christ, Son of Living God. . . ." Then, "O Holy God . . ." and "O come let us worship and fall down before Christ our King." Then the Fiftieth Psalm, "Have mercy upon me, O God, after Thy goodness . . ."; then the Tropars, "Have mercy upon us, O Lord, have mercy upon us, for destitute of all defence we sinners offer unto Thee, as Master, this supplication—have mercy upon us. Glory be

to the Father . . . O Lord, have mercy upon us for in Thee we have put our trust. Be not exceedingly wroth with us, nor remember our iniquities, but look upon us now again in Thy tender compassion and deliver us from our enemies. For thou art our God, and we are Thy people; we are all the work of Thine hands and we have called upon Thy Name—now and always and forever, open us the doors of Thy compassion, O Blessed Theotokos. . . ." Then—forty times—"Lord, have mercy." The penitent says, "I have sinned, O Lord, forgive me; O God, be merciful to me a sinner." The priest repeats the prayer; "O God, our Saviour . . ." and bids the penitent confess in the prescribed words. The penitent then kneels, raises his hand and says: "O Father, Lord of Heaven and Earth, I confess to Thee all the open and hidden sins of my heart and soul which I have committed unto this day, especially . . . ; wherefore, I beseech Thee, O Righteous and Compassionate Judge, to grant remission of my sins and grace to sin no more." The priest asks the penitent if he has examined his conscience carefully and found himself hostile to the Ten Commandments of God in all, or in part; if he feels the gravity of the sins which offend God Almighty; if he has made a firm resolution never to commit sin again; if he is peaceable with all men; if he truly believes that the Heavenly Father shall look favorably upon his repentance and grant his pardon and forgiveness of his sins for the sake of the suffering Passion, and death of His Only Begotten Son, our Lord Jesus Christ.

After the confession and counsel, the priest saith to the penitent, "My spiritual child, who hath confessed to my humble person, I, a poor sinner, am not able to pardon thy sins upon earth, but God alone pardoneth, but by reason of the Divinely spoken Word which our Lord Jesus Christ said to his Apostles after His Resurrection, 'Whosoever sins ye remit, they are remitted, and whosoever sins ye retain, they are retained,' we are emboldened to say: 'Whatsoever thou hast confessed to my humble person, and whatsoever

thou hast omitted to say through ignorance or forgetfulness —whatsoever it may be—may God pardon thee in this world, and in the world to come.' " The priest subjoins the following prayer: "May God, who pardoned David, through the Prophet Nathan, when he confessed his sins, and Who pardoned Peter when he wept bitterly for denying Him, Magdalene who wept at His feet, and the Publican and the sinful woman, may that same God, through me a sinner, pardon thee everything in this world, and cause thee to stand uncondemned before His awful Throne; arise now and have no more care for sins thou hast committed. Depart in peace." At the supplication of the priest the grace of the Holy Spirit descends upon the soul of the penitent and cleanses it from sin. While the priest repeats the final prayer, he puts the end of the stole upon the head of the penitent, signifying that Divine Grace which overshadows his sins and hides them. The penitent then kisses the end of the stole, the hand of the priest, the cross and the Book of Gospels. He then goes and prepares himself, by prayers and reverences, for Holy Communion.

(1) In the Church of Rome "the confessor stands in the place of God." [5] In the Holy Orthodox Church, the confessor stands as adviser, spiritual physician, and instructor, to save a soul and bring to repentance.

(3) The Roman Church admits that the Confessional is of recent origin.[6] The writer, for obvious reasons, does not deem it wise to mention at this time the real reason for its institution.

[5] Fr. Sullivan's book, p. 63.

[6] *Ibid.* 64.

CHAPTER X

SACRAMENT OF SACRED ORDERS—PRIESTHOOD

God Almighty organized, instituted, and ordained the priesthood in His Church for the purpose of Divine Worship, governing the Church, and for the administration of the Sacraments. Or, as St. Paul tells us in his Epistle to the Ephesians, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." [1]

Under the Old Law, God chose, and raised to the priesthood, Aaron, his children, and their descendants. They were to be assisted in their priestly functions by the members of the Tribe of Levi. In that way the priesthood was transmitted to posterity by family descent, but there was no perfection in the Levitical priesthood, for perfection is vested in Him about Whom God said: "Thou art a priest forever after the order of Melchisedec"; [2] and, "Because he continueth ever, hath an unchangeable priesthood," [3] which refers to our Lord Jesus Christ, Who became a "high priest, undefiled, separate from sinners, and made higher than the heavens." [4] This Divine High Priest instituted a new priesthood under the New Law. The transmission thereof was not limited to one family or tribe, but confers the Sacrament of Holy Orders on whomsoever is chosen and found worthy by the officials of the Church; being the successors of the Apostles who were clothed with power by Jesus Christ, "The High Priest," and endowed their successors with the

[1] Eph. 4:11–12.
[2] Heb. 7:21.
[3] Heb. 7:24.
[4] Heb. 7:26.

same power, pass on forever the Priesthood of Christ. Holy Orders, then, are a Sacrament by which Bishops and other ranks of ministers are ordained and receive power and grace to perform their sacred duties. The sacramental character of Holy Orders is manifested in many places in Holy Scripture.

In Holy Writ there are many titles attached to the name of each member of the priesthood under the New Law, namely, an ambassador for Christ, appointed by Him to vindicate His honor and to proclaim His Glory. St. Paul says, "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." [5] Our Lord said to His Apostles, "As the Father hath sent me, even so I send you." [6] He also commanded them, saying, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." [7] Priests under the New Law are also "stewards of the mysteries of God." [8] They are fathers, because they break the bread of life to their spiritual children, whom they have begotten in Jesus Christ through the Gospel.[9] They are judges, their office being to pass sentence of pardon on self-accusing sinners. They are physicians, because they treat and heal the soul from the diseases of sin. They are teachers, shepherds, and admonishers. Their many titles are too numerous to mention. For the sake of their holy office, God commands all believers to honour, respect, and obey them as His own. "And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily, I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city." [10] "He that heareth you heareth

[5] 2nd Cor. 5:20.
[6] John 20:21.
[7] Matt. 28:19–20.
[8] 1st Cor. 4:15.
[9] 1st Thess. 5:12.
[10] Matt. 10:14–15.

me, and he that despiseth you despiseth me, and he that despiseth me despiseth him that sent me." [11] Jesus Himself honors His ambassadors and ministers with His friendship, and communicates to them the secrets of heaven. "Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things I have heard of my Father I have made known unto you." [12] The Lord rewards whosoever accepts His Disciples. "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward. And whosoever shall give to drink unto one of these my little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." [13]

The prerogatives vested in the ministers of God are far higher than those of any earthly potentate. They are even higher than those of the angels. I will substantiate this statement by quoting what St. John Chrysostom said, "It was not to angels or archangels, but to the Priests of the New Law that Christ said: 'Whosoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed also in heaven.' To them alone gave He the power to forgive sins, saying, 'Whosoever sins you shall forgive, they are forgiven.' To them alone gave He the power of consecrating elements to be His Body and Blood, and dispensing these to the faithful. He has empowered the Priests of the New Law to impart the grace of regeneration in Baptism. He has assigned to them the solemn duty of preparing the dying Christian for his journey into eternity. "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." [14]

The Holy Eastern Orthodox Catholic and Apostolic

[11] Luke 10:16. Also Matt. 10:40.
[12] John 15:15.
[13] Matt. 10:41–42.
[14] James 5:14.

Church honestly and faithfully guards the Episcopal succession, and justly proclaims it to be the means whereby Christ's mission to the Apostles was and is now continued in the Church of God. It insists that the dignity of the Bishops is so important and necessary in the Kingdom of God that, without him, neither Church nor Christian could exist or be spoken of. He administers the Sacrament of Holy Orders, for he—as a successor of the Apostles, having received in continuous succession, by the imposition of hands and the invocation of the All-Holy Spirit, the grace that was given them of the Lord of binding and loosing—is a living image of God upon earth, and, by an ample participation of the operation of the Holy Spirit—Who is the chief functionary—is a fountain of all the mysteries of the Holy Church, through which we obtain salvation.[15] In this manner, our Holy Eastern Church bears witness to the inherent dignity of the Bishop against the Papal and Puritan innovations, and protests against those who deny the historic and Scriptural office of the Bishop, as well as against modern sectarianism, which reduces the Bishop to the level of a mere delegate or mouthpiece either of the congregation or of the Bishop of Rome, and deprives him of his rights as a Bishop with authority in the universal Kingdom of Christ, Who empowered all His Apostles alike.

The Sacrament of Priesthood is also designated as "Sacrament of Orders," because of the degrees of office in the Priesthood, which consists of three major orders, namely, (1) The Bishop, who hallows the Sacraments *and* has power to impart to others—by the laying on of hands—the gift and grace to hallow them. (2) The Priest, who hallows Sacraments independent of the Bishop. (3) The Deacon, who serves at the Sacraments with either the Bishop or the Priest, or with both together. These three degrees are of Apostolic origin, and the Church has faithfully kept them, as it also has the Apostolic faith and doctrine.

[15] 1st Tim. 3:15.

After the Christian religion became widely spread, and the number of believers much increased, the Holy Church, which is "the pillar and ground of the truth," [16] saw the necessity of conferring certain dignities in each of the degrees mentioned, according to the importance, dignity, or honour of the city or of the local church, especially if that church be of Apostolic origin. In the degree of Bishop, there are three dignities: (1) The dignity of the Patriarch—a Greek word, meaning "the chief of the Fathers." He is the head of the Church (in his province) and of the Synod of Bishops, and his rank is the highest of any. In churches which have no Patriarch the Holy Synod is equal to the Patriarch in rank. (2) The Metropolitan—a Greek word meaning "the head of a principal city or capital." He is next in rank to the Patriarch. Some Metropolitans are given the title of Exarch—a Greek word meaning an "extraordinary head." They are so called when they shepherd peoples of different nationalities and languages, but their Churches are not independent in government. Sometimes the title of Exarch is given to a Priest or Deacon if he is sent on a special mission by his superior. (3) The Archbishop, who comes next in rank to the Metropolitan. He is called "Archbishop" if he has one or more Bishops as assistants. The Patriarchs, the Metropolitans, and the Archbishops all are Bishops possessing the same degree, but are distinguished from each other in rank jurisdiction and complimentary title. The Patriarch stands first, as the Dean of the Metropolitans, who come next in rank, and under them in dignity come the Archbishops, then Bishops.

There are two grades in the office of the priest. (1) Of the Archimandrite—a Greek word meaning "the head of the sheepfold" (monastery); he is also called "Egomanes" (Hebumen), if he be the Abbot of the Monastery. The Archimandrite must be unmarried. He precedes all the Priests, no matter what their rank. (2) Of Protoearefes, or Archpriest.

[16] The Synod of Jerusalem.

This title is given to married priests only. He precedes all other priests, married or unmarried. In our Holy Church, the Priests are called Papas, Popes (Fathers). Parish Priests must be married before ordination. No Clerk in Holy Orders can enter into matrimony after his ordination. If a married priest loses his wife through death, he may become a monk, and, as a widower, would be eligible for a Bishopric. In the event of his remarriage, he is degraded and deposed. Therefore, the Archimandrite, the Archpriest, and the Priest, are all Priests of the same degree, but the two former hold complimentary titles.

Lastly, the degree of Deacon, in which there are three grades. (1) Of the Archdeacon, if he is unmarried, and Proto-Deacon, if married. (2) Of Theftarion, whereby he is second to the Archdeacon. (3) The Tretafon, who comes immediately following the Theftarion. Each of these clergy is a Deacon in degree. The Deacon in our Holy Orthodox Church performs the functions associated with his office in the early Church. He is the assistant of the Priest in the services, as well as performing many other duties. There are some minor orders beneath these three degrees, such as Sub-Deacon, Reader, and Singer, but the writer feels it would be wearying to the reader, should he go into every detail in this connection.

APPENDIX TO CHAPTER X

ORDINATION

(1)

OFFICE OF ORDINATION OF A DEACON

AFTER the Bishop has said the words in the mass, "And the mercies of the Great God, our Saviour Jesus Christ, be with you all," the Sub-Deacon places the Bishop's Pontifical Seat in front of and somewhat to the left of the Holy Altar, so that his back may not be turned to the holy things. As soon as the Bishop is seated, he who is to receive ordination is led from the center of the Church by two Sub-Deacons, they having him between them, each laying one hand upon his neck, holding him by the other hand, and causing him to bow according to custom. Then one of the Deacons in the Sanctuary cries out "Command." Those with the candidate then step forward a little and make him bow as before. Another Deacon saith, "Command," whereupon they approach the Holy Door and make the candidate bow down for the third time before the Bishop. The Proto-Deacon then cries, "Command, Most Reverend Master." The Sub-Deacons then leave the candidate at the Holy Door, where a Proto-Deacon takes him by the right hand and a Deacon by his left hand (in the form of a cross) while he bows toward the Bishop, who blesses him in the form of a cross with his hand; they then walk around the Holy Altar, and sing with the others:

"Holy Martyrs, who fought the good fight and were crowned, entreat ye the Lord for mercy on our souls."

"Glory to Thee, O Christ, the God, the boast of the

Apostles, the joy of the Martyrs, Whose preaching was the Consubstantial Trinity."

"Rejoice, O Isaiah. The Virgin hath conceived in the womb, and hath borne a son, Emanuel, both God and Man; Orient is His name, Whom magnifying, we call the Virgin blessed."

While the above songs are chanted, the Bishop is seated on his throne before the Holy Altar, and, while circling it, whenever they pass before him, they make a reverence, and the candidate kisses the Omophorion, the Bishop's knee, his hand, and every corner of the altar. The Bishop then rises, and the pontifical chair is removed, the candidate is placed at the right of the Bishop and bows thrice before the Holy Altar in the form of a cross, and places his brow between his hands. The Bishop then lays the end of the Omophorion upon the head of the candidate, making the sign of the cross upon his head thrice. Then, in a loud tone, the Proto-Deacon says, "Let us attend!" and the Bishop, laying his hand on the head of the candidate, repeats in the hearing of all those in the Church, the following prayer: "The grace divine, which always healeth that which is infirm, and completeth that which is wanting, elevateth, through the laying-on of hands, N., the most devout Sub-Deacon, to be a Deacon; Wherefore, let us pray for him, that the grace of the All-holy Spirit may come upon him."

The Priests on the right side of the altar then sing, "Lord, have mercy!" (thrice). Likewise, the Priests on the left side of the altar; also the choir outside of the sanctuary, on both sides, sings slowly, "Lord, have mercy!" (thrice). While this is done, the Bishop recites the following prayer secretly:

"O Lord our God, Who by Thy foreknowledge dost send down the fullness of the Holy Spirit upon those who are ordained by Thine inscrutable power to be Thy servitors, and to administer Thy spotless Sacraments: Do Thou, the same Sovereign Master, preserve also this man, whom Thou hast pleased to ordain, through me, by the Laying-on of

Hands, to the service of the Diaconate, in all soberness of Life, holding the mystery of the faith in pure conscience. Vouchsafe unto him the grace which Thou didst grant unto Stephen, Thy first Martyr, whom, also, Thou didst call to be the first in the work of Thy ministry; and make him worthy to administer after Thy pleasure the degree which it hath seemed good to Thee to confer upon him. For they who minister well prepare for themselves a good degree. And manifest Him as wholly Thy servant.

"For Thine are the kingdom and the power and the glory, of the Father, and of the Son, and of the Holy Spirit, now, and ever, and unto ages of ages, Amen."

The Archdeacon then repeats the following "Ektenia" in a low voice: "In peace let us pray to the Lord. For the peace that is from above, and for the salvation of our souls. For the peace of the whole world; for the welfare of God's holy Churches, and for the union of them all; For our Bishop N., of N., and for his priesthood, succour, maintenance, peace, health and salvation; and for the work of his hands; For the servant of God, N., who hath now received the Laying-on of Hands to be a Deacon, and for his salvation: That the God Who Loveth mankind will vouchsafe unto him a pure and blameless Diaconate: For this city, and for every city and land; and for those who with faith dwell therein; That He will deliver us from all tribulation, wrath, peril and necessity; Succour us, save us, and keep us, O God, by Thy grace."

The Deacons round about him respond, "Lord, have mercy!" and "To Thee, O Lord!"

During the recitation of the above Ektenia by the Archdeacon, the Bishop says the following prayer secretly:

"O God, our Saviour, Who by Thine incorruptible voice didst appoint unto Thine Apostles the law of the Diaconate, and didst manifest the first Martyr, Stephen, to be of the same; and didst proclaim him the first Martyr, Stephen, to be of the same; and didst proclaim him the first who should

exercise the office of a Deacon, as it is written in Thy Holy Gospel; Whosoever desireth to be first among you, let him be your servant; Do Thou, O Master of all men, fill also this Thy servant, whom Thou hast graciously permitted to enter upon the ministry of a Deacon, with all faith, and love, and power, and holiness, through the inspiration of Thy Holy and Life-giving Spirit; for not through the Laying-on of my Hands, but through the visitation of Thy rich bounties, is grace bestowed upon Thy worthy ones; That he, being devoid of sin, may stand blameless before Thee in the terrible Day of Thy Judgment, and receive the unfailing reward of Thy promise. For Thou art our God, and unto Thee do we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Amen."

They then raise the newly ordained person and loose his girdle. The Bishop takes the Orarion (Deacon's stole) and lays it upon the left shoulder of the new Deacon, exclaiming aloud, "Axios" (worthy). Those in the sanctuary sing "Axios" thrice. Likewise, both choirs sing the same word (Axios) thrice. The Bishop gives the new Deacon the maniples and exclaims aloud, "Axios"; the response from inside and outside the sanctuary is given as before. The Sacramental Fan is then given to the new Deacon and the "Axios" is again repeated. The newly ordained Deacon then kisses the Bishop on the shoulder and places himself at the altar and fans the Holy Gifts. At the time of Communion, he receives the Holy Sacrament before all other Deacons, and says in the Holy Liturgy, "Let us worthily give thanks, etc."

Explanation

The service of the Sub-Deacon typifies the service of the heavenly angels, and is the reason they invest him with the Orarion at his ordination; it is girded about him crossways

to symbolize the wings by which the Cherubim veil their faces while standing before the Throne of God.

No one can be ordained Deacon, unless he is already a Sub-Deacon. It is the custom to ordain the candidate to that degree on the same day he is ordained Deacon. If the candidate is to become a Parish Priest, he must be married before he is made a Sub-Deacon, as he cannot marry after receiving that degree. The ordination of the Deacon takes place after the consecration of the Holy Gifts, because the Deacon does not celebrate the Holy Eucharist by himself, but only serves as an assistant.

When the candidate is led toward the holy door, the word, "Command" is repeated three times. The first time it is addressed to the people; the second, to the clergy; and the third to the Bishop, for the reason that in the early ages of the Christian faith, the people and the clergy of the local Church had voice in the election of Bishops, Priests, and Deacons in the sense that the choice made by the Bishops was announced to them with the object of obtaining their testimony in regard to the qualities of the candidates, and for the purpose of giving them an opportunity to declare for or against the choice. But, in later times, owing to difficulties, the influence of the laity regarding the selection of their Bishops was much restricted. In the choice of Priests and Deacons, the laity never had as much to say as in the choice of their Bishops. Therefore, the "Command" addressed to the people preserves the tradition of their right to pronounce upon the candidate's fitness for the office he is chosen to fill.

The candidate is led around the Holy Altar to declare his intention of always devoting himself to the service of God's Altar. By kissing the four corners thereof, and the hand and Omophorion of the Bishop, while making the rounds of the altar, he signifies his gratitude and respect for him at whose hands the grace of God is to be invoked upon him. The three hymns which are chanted while he is

making this triple circuit of the altar are symbolical. The martyrs invoked in the first hymn are to serve the candidate as an example for the preservation of his faith and purity. The second hymn proclaims that the subject of the candidate's preaching is—like that of the Apostles and Martyrs—to be the Trinity, one in essence, and undivided. The third hymn denotes that the foundation of the Church and of the Priesthood is the coming of the Saviour to the world, Who must be magnified while the Holy Virgin is blessed.

The candidate bends his knee before the Holy Altar in token that not the fullness of the sacred ministry but only a portion thereof is conferred upon the Deacon.

The Bishop lays the end of his Omophorion upon the head of the candidate, and blesses him thrice upon the head, to denote that he who is thus receiving ordination is preparing himself to share the pastoral burden.

The "Axios" (worthy) signifies that he who, through the laying-on of hands, has received the grace of the Holy Spirit is become worthy to perform the sacred office entrusted to him.

The kissing signifies the mutual greeting upon the entry of the new ecclesiastic, his new ministry, and the love and union of all the participants.

(2)

THE OFFICE OF ORDAINING A PRIEST

(*Presbyter*)

The Cherubic Hymn ended, he that is to be ordained Priest or Presbyter stands in the center of the Church; an Archdeacon and another Deacon come out and lead him before the Holy Doors, in the same manner as in the ordination of a Deacon. After the exclamation "Command!" and "Command!" the Deacons leave him by the Holy Door. He is met there by two Priests, who lead him before the

Holy Altar to the right of the Bishop, who blesses him thrice crosswise. The Priest then leads him in a circuit thrice around the Holy Altar, while all within the sanctuary sing, "O Holy Martyrs!" "Glory be to Thee, O Christ!" and "Rejoice, O Isaiah . . ." as you have seen in the ordination of Deacon. When this is ended, the candidate kneels before the altar on both knees and lays both hands crosswise upon the altar, with his forehead on his hands. The Bishop then lays the end of his Omoporion on his head and blesses him thrice upon the head. The principal Priest then exclaims, "Let us attend!" and the Bishop lays his hand upon the head of the candidate and repeats aloud the following prayer:

"The grace divine, which always healeth that which is infirm, and completeth that which is wanting, elevateth, through the laying-on of hands, N., the most devout Deacon, to be a Priest. Wherefore, let us pray for him, that the grace of the All-holy Spirit may come upon him."

Then the Priests within the Sanctuary on both sides, and the choir outside sing antiphonally, "Lord, have mercy!" thrice, while the Bishop saith the following prayer secretly:—

"O God, who has no beginning and no ending: who art older than every created thing; who crownest with the name of Presbyter those whom thou deemest worthy to serve the word of Thy truth in the divine ministry of this degree; Do Thou, the same Lord of all men, deign to preserve in pureness of life and in unswerving faith this man also, upon whom, through me, thou hast graciously been pleased to lay hands. Be favorably pleased to grant unto him the grace of Thy Holy Spirit, and make him wholly Thy servant, in all things acceptable unto thee, and worthily exercising the great honours of the Priesthood which Thou hast conferred upon him by Thy prescient power. For Thine is the majesty, and Thine are the kingdom and the power and the glory, of the Father, and of the Son, and of the Holy Spirit, now, and ever, and unto ages of ages."

The principal Priest recites the following in a low voice, but loud enough so that those immediately present may hear him and make response as usual:

"In peace let us pray to the Lord. For the peace that is from above, and for the salvation of our souls; For the peace of the whole world; for the welfare of God's holy Churches, and for the union of them all; For our Bishop, N., of N., his priesthood, succour, maintenance, peace, health, and salvation; and for the works of his hands; For the servant of God, N., who now hath received the Laying-on of Hands to the Priesthood, and for his salvation; and for the work of his hands: That the God who loveth mankind will vouchsafe unto him a pure and blameless ministry."

The Bishop—having his hand still resting upon him—again prays in secret:

"O God, great in power, unsearchable in wisdom, wonderful in counsel to the sons of men, do Thou, Lord, fulfill in him whom Thou wert pleased should attain the degree of Priesthood with the gift of Thy Holy Spirit, that he may be worthy to stand blameless at Thine altar, to preach the gospel of Thy kingdom, to minister the word of Thy truth, to offer to Thee gifts and spiritual sacrifices and renew Thy people with the laver of regeneration; that he, meeting Thee at the second coming of the great God and our Saviour Jesus Christ, Thine only begotten Son, may receive the reward of a faithful servant of his Lord's household through the plenitude of Thy goodness. For blessed and glorified is Thine All-revered and Majestic Name, of the Father, and of the Son, and of the Holy Ghost, now and ever, and to ages of ages. Amen."

They then raise up the newly ordained Priest, the Bishop takes from him the Orarion and endows him with the Priestly Stole (Epitrachelion), and, after blessing it, gives it to the ordained to kiss and return to the Bishop, who puts it about his neck, exclaiming "Axios" (worthy). Those in

the Sanctuary thrice sing "Axios," and both choirs antiphonally sing the same thrice. The Bishop then endows the newly ordained Priest with girdle, chasuble (Phelonion), and the mass book. He kisses each of them, and hands them back to the Bishop, who blesses them and puts them on him, exclaiming, "Axios." Those both outside and inside the Sanctuary sing the same. Finally, the new Priest kisses the Omophorion and the hand of the Bishop, goes forth and kisses the Archimandrites and all his fellow-clergy on the shoulders, and takes his place among the Priests reading in the Service Book (Contakion).

When the holy sacrifice has been perfected, at the words, "That they may be for those that partake, etc." the newly ordained Priest approaches the Bishop, who gives him the holy bread, saying, "Keep this deposit and guard it unto the coming of our Lord Jesus Christ, when it shall be required of thee again." The new Priest, receiving it, kisses the hand of the Bishop and stands aside in the place in which he stood before, placing his hands on the Holy Altar and saying to himself, "Lord, have mercy!" When the Bishop is about to say, "Holy things to the holy" the new Priest then gives back the holy bread and partakes of communion by the hands of the Bishop before the other priests, and also says the Prayer before the Tribune.

Explanation

The ordination of a Priest or Presbyter takes place after the Holy Gifts have been borne from the Credence Table to the Holy Altar, in order that he may take part in their consecration. In token that he is finishing his service as Deacon, he bears the air [1] on his head during the Great Entrance. He kneels on both knees before the Holy Altar at the time of ordination to denote that he is receiving a greater ministry and a higher gift than the Deacon. The rest of the symbolisms are the same as the Deacon's.

[1] The veil by which both Paten and Chalice are covered.

The Consecration of a Bishop

(1)

THE CEREMONY OF NOMINATION

According to the canons of the Holy Orthodox Catholic and Apostolic Church, the Bishop must be consecrated by three Bishops, or by two with the written acquiesence of the third in case three cannot meet together.

When the Bishops who are to consecrate a new Bishop are assembled in the Cathedral, the Presiding Bishop puts on an Epitrachelion (stole) and an Omophorion and begins the prayer by saying:

"Blessed be our God, always, now, and ever, and to the ages of ages."

The others all respond, "Amen, O Heavenly King, the Comforter, etc." Then, "O Holy God, etc." "Glory be to the Father, etc." "Our Father Who art in Heaven . . ." Then the following hymn (Troparia) is sung:

"Blessed art thou, O Christ our God, Who hast revealed the fishers most wise, sending down upon them Thy Holy Spirit, and thereby catching the universe as in a net. Glory to Thee, O Thou Who lovest mankind.

"Glory to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Amen."

Then the Collect Hymn: "When the Most High confounded the tongues, he dispersed abroad the nations; but when he distributed the tongues of fire, he called all men unto unity. Wherefore, with one accord, we glorify the Allholy Spirit."

Then the presiding Bishop recites this Litany:

"Have mercy upon us, O God, according to Thy great mercy, we beseech Thee: hearken, and have mercy.

"Furthermore, we pray for the Most Holy Governing Synod or Patriarch.

"Furthermore, we pray for the all-honourable Archimandrite (or Hiero-Monk), N., the newly elected Bishop of the God-saved cities, N.N.

"Furthermore, we pray for all the brotherhood, and for all Orthodox Christians.

"For Thou art a merciful God, Who lovest mankind, and unto Thee do we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Amen."

The benediction is then pronounced by the Presiding Bishop, as follows:—

"May He who, in the form of tongues of fire, sent down from heaven the Holy Spirit upon His Disciples and Apostles, Christ our true God; through the prayers of His all-pure Mother, of the honourable, glorious Prophet, the Forerunner and Baptist, John, and of Saint N. (whose day it is), and of all Saints, have mercy upon us and save us, for Thou art good and loveth man. Amen."

After this, the announcement is made to the newly nominated of his election to the Bishopric of the cities of N.N., and the "For Many Years" is sung, and the office is concluded

(2)

A broad platform is raised in the Ambon of the Church, opposite the Holy Door, and covered with carpet. Upon this platform are placed the chairs for the Bishops present, according to their rank. In the center of the Church—near the Ambon—a carpet is spread on which is the figure of a one-headed eagle, standing upright on its feet, with wings outspread; under its feet a city with walls and towers, and the eagle, as it were, treading upon the towers, thereof. This carpet is guarded in order that no one may step upon the eagle. The Bishops present ascend the platform, and the Archimandrites, Archpriests, and the assembled clergy place themselves on each side of it.

The Bishops then command the Archpriest and the Arch-Deacon to summon him who is to receive consecration. They now kiss the hands of the Bishops, lead the candidate, who is clad in full Priests' vestments, from the altar and place him upon the tail of the eagle, where he makes three reverences. The Arch-Deacon first leads the elect, proclaiming and saying, in an audible voice, the following:—

"The God-beloved elect and confirmed Archimandrite (or monastic priest) N., is led forth for consecration to the Bishopric of God-saved city, N., (cities N.N.)."

The Bishop-elect holds in his hands a confession of the Holy Orthodox and Catholic faith written by himself, and the Presiding Bishop asks him the following question:

"Wherefore art thou come, and what desired thou of our humility?"

The elect answers, "The imposition of hands unto the grace of the Episcopal office, Most Reverend Sirs."

The Presiding Bishop: "And how believest thou?"

The elect recites aloud the Symbol of Faith, "I believe in one God, the Father, etc." When that is finished, the Presiding Bishop blesses him, saying,

"The grace of God the Father, and our Lord Jesus Christ and of the Holy Spirit be with you."

The Bishop-elect is then led to the center of the eagle, the Proto-Deacon proclaiming his being so led, as he did before, "The God-beloved . . . is led. . . ." The Second Bishop then directs his word to him as he stands on the middle of the eagle, and says:

"Explain unto us more fully how thou believest concerning the properties of the three Persons of the ineffable Godhead, and concerning the incarnation of the Person of the Son and Word of God."

The elect immediately reads in a loud and audible voice, the Second Confession of Faith, as follows:—

"I Believe in One God, the Father Almighty, Maker of the Heaven and the earth and all visible and invisible, with-

out beginning, and unbegotten, and unoriginated, the Author of nature and the Origin of the Son and the Spirit. I believe also in His Only Begotten Son, Who, without emanation and without time is begotten of Him, and is of One Being with Him, by Whom all was made. I believe also in the Holy Ghost, Who proceedeth from the same Father, is glorified equally with Him, eternal equally with Him, and equally honored with Him on the same Throne, and is the Founder of Creation. I Believe also in the tradition concerning God and Divine things, and in the doctrine of the only Catholic and Apostolic Church. I acknowledge One Baptism for the Remission of Sins; and look for the Resurrection of the dead and the Life of the coming world. Amen. But those who herein think otherwise I reject as heretics, anathematize Arius and those who agree with him, and the partakers of his insane evil doctrine; even so I reject and anathematize Macedonius, and those with him who are rightly named "Spirit-fighters"; Nestorius and the other originators of heresies and their adherents; and distinctly and with loud voice I cry out; Anathema to all heretics; anathema to heretics of all places. But our Lady, the Mother of God, Mary, I acknowledge really and in truth as she who hath borne the only Christ of the Trinity, our God, according to the Flesh; may she be my helper, guard and defence through all the days of my life. Amen."

The Second Bishop blesses the elect in the form of a cross, saying, "The Grace of the Holy Spirit be with thee to enlighten and confirm thee, and to lead thee into all truth all the days of thy life."

The elect is then led to the head of the eagle, and the Archdeacon exclaims as before, for the third time, "The well beloved . . ." and the Third Bishop says to the elect, as he stands on the head of the eagle, "Explain still how thou holdest the canons of the Holy Apostles and the Holy Fathers." The elect reads in a loud voice the Third Confession of Faith.

"In this my confession of the holy faith, I promise to observe the Canons of the Holy Apostles, and of the Seven Ecumenical Councils, and of the pious Provincial Councils, the traditions of the Church, and the decrees, orders and regulations of the Holy Fathers. And all things whatsoever they have accepted I also accept; and whatsoever things they have rejected those will I also reject.

"I promise also to preserve the peace of the Church, and firmly to hold and zealously to teach the people entrusted to me, and not to devise anything whatsoever which is contrary to the Orthodox Catholic Christian faith of the East all the days of my life; and to be, in all things, of one mind with the Most Reverend Metropolitans, Archbishops and Bishops, my brethren, and conjointly with them submissive to the divine law, and the sacred rules of the Holy Apostles and Holy Fathers; and with all sincerity to cherish toward them spiritual affection; and to regard them as brethren.

"And I promise to rule the flock committed unto me in the fear of God, and in devoutness of life; and with all diligent heed to guard it against all heresies of doctrine.

"And I also confess, in this my written profession of faith, that neither by the promise nor by the gift of gold or of silver am I come to this ministry.

"And herewith I promise to do nothing through constraint, whether coerced by powerful persons, or by a multitude of the people, even though they should command me, under pain of death, to do something contrary to divine and holy laws; nor to celebrate the Divine Liturgy in another diocese than my own, nor to exercise any other priestly function without the permission of the Bishop of that diocese; and that I will not either ordain a Priest, or a Deacon, or any other ecclesiastic in another's diocese, nor receive such into my diocese without letters of dismissal from their own Bishops.

"I will deal with the opponents of the Holy Church with reasonableness, uprightness and gentleness, according to the

Apostle Paul: And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, forbearing, in meekness instructing those who oppose themselves; if God, peradventure, will give them repentance to the acknowledging of the truth.

"I promise to visit and watch over the flock now confided to me, after the manner of the Apostles, whether they remain true to the faith, and in the exercise of good works, more especially the Priests; and to inspect with diligence, and to exhort and inhibit, that there may be no more schisms, superstitions and impious veneration, and that no customs contrary to Christian piety and good morals may injure Christian conduct.

"And all those things, my bounden duty, which I have this day promised in word, I also promise to perform in deed unto my uttermost breath, for the sake of the covenanted good things to come. And may our Saviour himself be my helper, in my sincere and zealous government and my performance thereof; and unto Him, together with the Father and the Holy Spirit, be glory and dominion, honour and worship, now, and ever, and unto ages of ages. Amen."

These confessions and vows are taken from the elect signed by his own hand. The Third Bishop then blesses him in the form of a cross, saying:

"The grace of the Holy Spirit exalteth thee, Most God-beloved Archimandrite (or monastic Priest) N., through my humility to be the Bishop of the God-protected Cities, N.N."

The elect makes three reverences to the Presiding Bishop and the other Bishops, and is then led to them by the Archdeacon, when he kisses the right hand of each of them. He then descends from the platform, bows again, and the Presiding Bishop signs him with his hand in the form of a cross, saying, "The grace of the Most Holy Spirit be with thee."

He is again led upon the eagle, and the choir sings "Many

Years" to the officials of the Orthodox Church, to the Presiding Bishop, his fellow Bishops, and the Bishop-elect.

The Holy Liturgy is then begun. After the singing of the Trisagion, "O Holy God, Holy, Mighty, etc." the Bishop-elect is led forth before the Holy Door by an Archpriest and an Archdeacon, fully vested as a Priest, and is received by the Bishops in the Sanctuary before the Holy Altar. He straightway kneels down on both knees in the midst of the Bishops, who take the Book of the Holy Gospels, and, opening it, lay it, with the writing downward, upon his head, holding it here and there. The presiding Bishop says, in the hearing of all:

"By the election and approbation of the most God-loving Bishops, and of all the Consecrated Council.

"The grace divine, which always healeth that which is infirm, and completeth that which is wanting, through the laying-on of hands elevateth thee, the most God-loving Archimandrite (or Hiero-Monk) N., duly elected, to be the Bishop of the God-saved cities, N.N."

The Priests say, "Lord, have mercy!" (thrice). And, while the Bishops hold the book of the Holy Gospels on the head of him they are ordaining, the Presiding Bishop crosses him thrice on the head, saying,

"In the Name of the Father, and of the Son, and of the Holy Spirit, now, and ever, and unto ages of ages."

Then all the Bishops lay their right hands upon the head of the candidate, and the Presiding Bishop prays thus:

"O Master, Lord our God, who through Thine all-laudable Apostle Paul hast established for us an ordinance of degrees and ranks, unto the service and divine celebration of Thine august and all-spotless Mysteries upon Thy Holy Altar; first, Apostles; secondly, Prophets; thirdly, teachers; do thou, the same Lord of all, Who also hast graciously enabled this chosen person to come under the yoke of the Gospel and the dignity of a Bishop through the laying-on of hands of us, his fellow Bishops here present, strengthen

him by the inspiration and power and grace of Thy Holy Spirit, as Thou didst strengthen Thy Holy Apostles and Prophets; as Thou didst anoint Kings; as Thou hast consecrated Bishops. And make his Bishopric to be blameless; and adorning him with all dignity, present Thou him holy, that he may be worthy to ask those things which are for the salvation of the people, and that Thou mayest give ear unto him. For blessed is Thy Name, and glorified Thy Kingdom, of the Father, and of the Son, and of the Holy Spirit, now, and ever, and unto ages of ages, Amen."

After the "Amen" one of the consecrating Bishops recites the following supplications, so that the bystanders only can hear him and respond:

"Lord have mercy!" and "To Thee, O Lord!"

"In peace let us pray to the Lord.

"Lord, have mercy!

"For the peace of the whole world; for the welfare of God's Holy Churches, and for the union of them all.

"For the servant of God, N., now ordained to be a Bishop, and for his salvation.

"That our God Who loveth mankind will grant him to exercise his episcopal office without stain or blame.

"For this city, and for every city, and for all those who entreat of God aid and protection.

"That he will deliver us from all tribulation, wrath, peril and necessity.

"Succour us, save us, have mercy upon us, and keep us O God, by Thy grace.

"Calling to remembrance our most holy, undefiled, most blessed and glorious Lady, the Birth-giver of God, and Ever-Virgin Mary, with all the Saints, let us commend ourselves, and each other and all our life unto Christ our God."

While this is recited, the leading Bishop lays his hand on the head of the candidate and prays as follows:

"O Lord our God, Who, forasmuch as it is impossible for the nature of man to endure the Essence of the Godhead,

in Thy providence hast instituted for us teachers of like nature with ourselves, who maintain Thine Altar, that they may offer unto Thee sacrifice and oblation for all Thy people; Do Thou, the same Lord, make this man also, who hath been proclaimed a steward of the episcopal grace, to be an imitator of Thee, the true Shepherd, who didst lay down Thy life for Thy sheep; to be a leader of the blind, a light to those who are in darkness, a reprover of the unwise, a teacher of the young, a lamp to the world; that, having perfected the souls entrusted unto him in this present life, he may stand unashamed before Thy throne, and receive the great reward which Thou hast prepared for those who have contended valiantly for the preaching of Thy Gospel.

"For Thine it is to show mercy, and to save us, O our God, and unto Thee, do we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Amen."

After this prayer, they place the Book of Gospels on the Holy Table and vest the newly ordained Bishop with dalmatic (Sakkos), Omophorion, and other Episcopal Vestments, the Presiding Bishop exclaiming, upon giving him the Omophorion, "Axios" (worthy) and the other clergy repeat the same thrice, and all the Bishops present kiss the new Bishop. After the customary greeting, they ascend the elevation to the throne which is erected in the Sanctuary back of the Holy Table. The Presiding Bishop says: "Peace to all" as is customary before the reading of the Epistle. The Holy Liturgy is continued and finished as usual, after which the Presiding Bishop delivers the pastoral staff to the newly consecrated Bishop, and uses (frequently) the following exhortation:

"Receive thou the pastoral staff, that thou mayest feed the flock of Christ entrusted unto thee; and be thou a staff and support unto those who are obedient. But lead thou the disobedient and the wayward unto correction, unto gentle-

ness, and unto obedience: and they shall continue in due submission."

Explanation

The "Eagle" upon which the candidate stands, as has been explained, is a large rug, upon which is depicted a single-headed eagle hovering over a city with battlemented walls and towers. Similar rugs, or "Eagles" of a small size are used for the Bishop (only) to stand upon while he celebrates any service. The city is a symbol of his pure, lofty, and upright theological teaching, in imitation of the eagle which is depicted with St. John the Divine. The same significance is attached to the halo around the head of the eagle, which typifies theological attainments and the gift of grace.

The consecration takes place after the singing of "Thrice Holy" and before the reading of the Epistle, because the Little Entrance typifies the coming to earth of our Lord incarnate, Who suffered for us, rose again, and was received up into heaven. Thereafter the Holy Spirit consecrated the first successors of the Saviour and revealed them as enthroned and reigning with Christ. Therefore, when the Presiding Bishop enters the Sanctuary (as it were heaven) with the other ecclesiastics, the candidate for consecration is led thither, and the Sacrament of Laying-on of Hands is conferred upon him before they all take their places on the episcopal throne (as it were on the heavenly throne) and thus he, also, because a throned Bishop, sits with them as their equal.

The Book of the Holy Gospels which is opened and laid upon the head of the candidate (with the writing downward) represents Christ the Lord, the source of all things. It is placed on the neck of the Bishop-elect to show that he should rule his flock after the pattern of Christ, bending his neck slightly under the yoke of Christ, and do nothing contrary to His will, for, in the form of the Holy Gospels, he has taken upon his head and neck the Church of the Lord.

The word "Axios" (worthy) is said only when the Omophorion is laid upon the shoulders of the new Bishop, because he already possesses all the vestments of a Priest. In olden times, the Omophorion was made of wool. It represented the wandering sheep which the Good Shepherd found and laid across his shoulders. It is adorned with crosses to signify that as Christ bore His cross upon His shoulders, so all who desire to follow Him must bear their cross on their shoulders.

Many traditions quoted by ancient writers affirm that the clergy and all of the people by uttering the word "Axios" at the consecration of Bishops, at the ordination of Priests and Deacons, thereby gave their testimony to the blameless life and good morals of him who had received the Laying-on of Hands. In the name of the Apostles, St. Clement instituted in the Primitive Church a law that such testimony should be exacted, especially at the Consecration of Bishops, in reply to the definite question thrice put to the people, "Is he, in truth, worthy of this ministry?"

CHAPTER XI

THE SACRAMENT OF HOLY MATRIMONY

In the Orthodox Catechism, we read the following concerning matrimony: "Matrimony is a Sacrament, in which, on the free promise of the man and woman before the Priest and the Church to be true to each other, their conjugal union is blessed to be an image of Christ's union with the Church, and grace is asked for them to live together in Godly love and honesty to the procreation and Christian bringing up of children."

Matrimony, therefore, is not simply a natural contract between a man and a woman, but it has been elevated (for Christian people) to the dignity of a Sacrament, and is a bond not to be dissolved, except for the cause which Christ Himself referred to in the Gospel [1]—unfaithfulness. St. Paul, in his Epistle to the Ephesians, tells us that the union of Christ with His Church is a type of the bond existing between husband and wife. He also declared that matrimony is a Sacrament. "This sacrament is great, but I speak concerning Christ and the Church. Husbands, love your wives, even as Christ loved the Church, and gave himself for it. . . . So ought men to love their wives as their own bodies. . . . For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh," etc.[2] The tradition of the universal Church; the Fathers, and Councils of the Church; and the Liturgies of the Eastern and Western Churches, including all the schismatic bodies which were separated from the communion of the Holy Mother Church at different times, all agree that the

[1] Matt. 5:32.

[2] Eph. 5:25–32.

Christian marriage is a Sacrament. No portion of the Christian world denies this, with the exception of the Protestant sects.

No Christian man is permitted to have more than one wife, at one time, as our Lord teaches in the Holy Gospel. "And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and the twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." [3] God created only *one* "helpmeet" for Adam. Jesus Christ said, "Man shall cleave to his wife," not to his *wives*. The solemn duty of a wedded couple is to love, nourish, and cherish each other, "as Christ loved the Church," and train their children in the fear of God. Therefore, it is very clear that in order that husband and wife may discharge the duties proper to the marriage state, they need not merely an ordinary, but a great and special grace, such as is received in any other Sacrament.

In the Holy Eastern Orthodox Catholic and Apostolic Church matrimony is fenced around by many prohibitions on the ground of consanguinity and affinity. Marriage is forbidden between persons related by consanguinity to the seventh degree, and by affinity to the fifth degree, besides the affinity contracted between a child and his Godparents, and their immediate relatives.

The service consists of two parts,—betrothal and matrimonial—which I shall now describe.

The Betrothal Service

The persons who desire to be joined in the bonds of matrimony must make their confession and receive Communion before coming to the matrimonial service. This signifies that they are living members of the body of the Church of Christ.

[3] Eph. 5:25.

At the appointed time, they come to the Church and take their stand before the Holy Door, the groom at the right, and at his right the groomsman. The bride stands at the left side, and by her side the bridesmaid. The relatives and friends stand back of them. Before them (in the center of the Church) is placed an anologian, or table. On it is placed the Holy Cross, the Holy Book of Gospels, two candlesticks with lighted candles, a glass of wine, and two rings—one of silver and one of gold. The rings are first placed on the Holy Altar, and are then brought to the table. The Priest then comes out clad in a white robe, and carrying two lighted candles. He stands between the anologian and the couple who are to be married, and, with one of the tapers, makes the sign of the cross on the forehead, breast, and right and left sides of the groom, saying: "In the name of the Father, and of the Son, and of the Holy Ghost. Amen." He then gives the taper to the groom, and does the same to the bride with the other taper, and then gives it to her to hold. Lighted tapers are given to all those present. The Priest then begins the prayer, saying: "Blessed is our God, always . . ." and recites an ektenia (litany) in which he beseeches the Lord for the salvation of both the bride and groom, to send down upon them perfect and peaceful love; to preserve them in oneness of mind and steadfastness of faith; to bless them with a blameless life; to grant them an honourable marriage and a bed undefiled. After the exclamation "For unto Thee are due all glory, honour and worship . . ." he recites two prayers, asking God to bless these His servants (N. and M.) guiding them unto every good work; to establish and make stable their betrothal in faith, oneness of mind, in truth, and in love. He then takes the gold ring, and, with it, touches the forehead of the groom and then the forehead of the bride. He then makes with it the sign of the cross on the groom's forehead, breast, right and left side. When he touches the foreheads of both the groom and the bride, he says, "The servant of God (N.) is betrothed to the handmaid of God

(M.)—touching her forehead with the ring—and, in making the sign of the cross, he says: "In the name of the Father, and of the Son, and of the Holy Ghost. Amen." (thrice) He then places the ring in the groom's right hand. The Priest also does likewise to the bride, using the silver ring, which he then places in her hand. The groomsman then changes the rings three times, while the Priest repeats a prayer beseeching God to "bless this putting-on of rings with His heavenly benediction, and let His angel go before them all the days of their life." And ectenia is said, and the service of betrothal ends.

Explanation

Those who plight their troth, as well as the bridal pair, are given tapers to symbolize the purity of their lives, which shineth with the light of virtue.[4]

The Church regards the morning following the celebration of the Divine Liturgy as the proper time for the solemnization of marriage, so that the bridal pair may receive this Holy Sacrament fasting, yet this time is not obligatory. No marriage is solemnized during Fasts; on the eve of Saturday and great Feasts; during Easter Week; Pentecost Sunday; on the Day of the Elevation of the Cross; nor on the Feast of St. John (August 29th).

The rubric prescribes a gold ring for the man to typify his greater worth and authority as the head of the family, and a silver ring for the woman to typify her scriptural subjection to her husband, as the "head of the wife." However, in modern practice, the rings, as a rule, are both of gold. The wearing of the rings typifies the indissoluble tie of marriage. The changing of the rings signifies that it is the duty of man to share with his wife his power and authority, and not to enslave her as do the heathen.

[4] John 3:20–21.

The Order of Marriage (Crowning)

The Priest takes the censer and walks around the altar, singing the 127th Psalm, "Blessed are all they that fear the Lord." Between each verse of the psalm occurs the refrain, "Glory to Thee, our God, Glory to Thee." After the Priest has finished censing the Holy Doors, the Holy Pictures, and all those present, he stands before the bridal couple and makes them an exhortation, telling them wherein the Sacrament of Marriage consisteth, and how they ought to live godly and uprightly in the wedded state. After his exhortation, the Priest shall inquire of the bridegroom, saying, "Hast thou, N., a good, free and unconstrained will and a firm intention to take this woman, M., whom thou seest here before thee, as thy wife?"

Bridegroom: "Yes, I have, reverend Father."

The Priest: "Hast thou engaged thyself to any other bride?"

Bridegroom: "No, I have not, reverend Father."

The Priest then turns to the bride, and says: "Hast thou, M., a good, free and unconstrained will, and a firm resolution to take this man, N., whom thou seest here with thee, as thy husband?"

Bride: "Yes, I have, reverend Father."

Priest: "Hast thou engaged thyself to any other man?"

Bride: "No, I have not, reverend Father."

The Priest then takes the censer in his right hand, and makes with it the sign of the cross over the lectern, saying, "Blessed is the Kingdom of the Father, and of the Son, and of the Holy Ghost, always, now, and ever . . ." He then recites the ectenia (litany) and three prayers, in which he beseeches the Lord to "Bless this marriage, and to grant to the bridal pair a long life, chastity, mutual love in the bond of peace, enduring posterity, the blessing of children, and the crown of honour that fadeth not away; to preserve their

bed from pollution; to unite them in harmony and marry them to be one flesh, etc." At the end of the third prayer, the Priest takes the crowns and crowns the bridegroom first, saying: "The servant of God, N., is crowned unto the handmaid of God, M., in the name of the Father, and of the Son, and of the Holy Ghost. Amen." This he repeats thrice, also making the sign of the cross. Then in a similar manner, he crowns the bride, saying: "The handmaid of God, M., is crowned to the servant of God, N., in the Name of the Father, and of the Son, and of the Holy Ghost. Amen." This is also repeated thrice. Then, with the fingers of his right hand, the Priest takes the end of the bridegroom's crown, and, with the fingers of his left hand, the end of the bride's crown, and removes them, putting the bridegroom's crown over the bride's head and the bride's crown on the bridegroom's head, holding his arms in the shape of a cross, praying as follows that the grace of God may crown both of them: "O Lord our God, crown them with glory and honour." Then, leaving the crowns on the heads of the bridal couple, the Epistle is read (Ephesians 5: 20–23). After that the Gospel is read (John 2: 1–11). Then the Litany and another prayer is said.

The Priest then gives the couple the cup of fellowship, offering it thrice, first to the man and then to the woman. He then takes the couple by the hand and leads them in a circle around the table (anologion) thrice, and the groomsman holds their crowns over their heads. During the procession, the same hymns are sung which are sung at the ordination of a Deacon while he is led around the Altar. The couple and the groomsman return to their places, and the Priest takes the crown off the bridegroom, saying, "Be thou magnified, O bridegroom, as Abraham, and blessed as Isaac, and increased as Jacob, walking in peace and working in righteousness the commandments of God." He then takes the crown off the bride, saying, "And thou, O bride, be magnified as Sarah, and glad as Rebecca, and increased as

Rachael, rejoicing in thine own husband, fulfilling the conditions of the law; for so it is well pleasing unto God.

The Priest then prays, asking God, Who did come to Cana of Galilee and blessed there the marriage feast, to bless also His servants who, through His good providence, are now united together in wedlock; to bless their going out and their coming in; to replenish their life with good things; to receive their crowns into His kingdom, and to preserve them spotless, blameless, and without reproach unto the ages of ages.

Then the Priest gives the peace, and commands the bowing of heads, turning toward the bridal couple and blessing them thus: "May the Father, and the Son, and the Holy Ghost, the All-holy, consubstantial, and life-giving Trinity, one Godhead, and one kingdom, bless you, and grant unto you length of days, fair children, prosperity of life and faith, and fill you with all abundance of earthly good things, and make you worthy to obtain the blessings of promise. . . ."

The bride and bridegroom then kiss each other, and the guests congratulate them, after which the Priest bestoweth the final Benediction thus:

"He that by His presence in Cana of Galilee declared marriage to be honourable, Christ our true God, through the intercession of His pure Mother, of the glorious and all-praised Apostles, of the holy God-crowned sovereigns and equal of the Apostles, Constantine and Helen, of Thy holy great martyr, Procopius, and of all saints, have mercy upon you, and save you, for he is good and loveth mankind. Amen."

Prayer at the Removal of the Crowns on the Eighth Day

On the eighth day after the marriage, the bride and groom come to the Church, with the groomsman, and, at the close of the Liturgy, stand before the Holy Door. The Priest puts the crowns upon their heads, and prays as follows:

"O Lord our God, who hast blessed the crown of the year, and permittest these crowns to be laid upon those who are united to one another by the law of marriage, and thus grantest unto them, as it were, a reward of chastity; for they are pure who are united in the marriage which thou hast made lawful: Do thou bless also in the removal of these crowns those who have been united to one another, and preserve their union indissoluble; that they may evermore give thanks unto thine all-holy Name, of the Father, and of the Son, and of the Holy Spirit, now, and ever, and unto ages of ages. Amen."

Explanation

In the ectenia (litany) and the three prayers, the Priest prays God to grant the bridal pair all the blessings necessary for the happiness of their wedded life, such as love, chastity, long life, the fruit of the body, and salvation through our Lord Jesus Christ.

When he places the crowns upon their heads and cries out, "O Lord our God, crown them with glory and honour," then the grace of the All-holy Spirit descends, sanctifies, and makes firm the marriage, viz.: The crowns represent the honours and reward bestowed upon the wedded pair, for the purity of their lives on one hand, and, on the other, to indicate their royal authority over their future family.

A portion of St. Paul's Epistle to the Ephesians is read in which the Apostle expounds that marriage is "a great mystery," because by it the husband is joined to his wife in like manner of the union of Christ to His Church. It also explains the duty of the husband and wife one toward the other.

After the Epistle, a portion of the Gospel is read telling of the miracle which Jesus wrought in Cana of Galilee. Therefore, in the prayer which the Priest recites after the short ectenia, and before the long ectenia of supplication, he

asks God, Who, in His saving providence, "declared marriage honourable by His presence in Cana of Galilee," that He may do likewise now and maintain in peace and concord His servants N., and M., whom, according to His pleasure have been joined together in purity, and enable them to attain a ripe old age, walking in His commandments with pure hearts as obedient children of God the Father, to be able to call him "Our Father Who art in heaven. . . ."

Wine is used in the Sacrament of Marriage, because at the marriage in Cana of Galilee—which our Lord blessed with His presence—the water converted into wine by a miracle was served. The "Common Cup" or "Cup of Fellowship" of weal and woe is given to the bride and bridegroom in token that they ought to dwell in unbroken concord, hold and use their acquisitions undivided, and share equally the cup of joy and sorrow.

The circle typifies eternity. By the circling around the lectern—upon which lies the Book of the Gospels and the Cross—the bridal pair signify their oath to forever preserve their marriage bond, until it is broken by death. The triple circling is in honour of the Holy Trinity, which is invoked to bear witness to their oath. The ceremony of crowning ends with this circling, and is the reason the Priest (at its finish) lifts up the crowns from the heads of the bridegrom and bride, asking God that the bridegroom may be magnified as Abraham, and blessed as Isaac, and increased as Jacob, walking in peace, and working in righteousness the commandments of God. For the bride he prays that she might be magnified as Sarah, glad as Rebecca, and increased as Rachael, and urges her to keep to the paths of law and faithfulness.

St. Constantine and his mother, St. Helen, are invoked in the dismissal service because they were the disseminators of the Orthodox Faith, and St. Procopius is also invoked because he instructed the twelve women to go to their death of martyrdom as to a marriage feast.

In reference to removing the crowns, I wish to state that in the early Church the crowns, which were made of olive leaves, were worn by the bridal pair for one week. They then came to the Church, where the short service was made to declare their official marriage before the congregation of the Church, who congratulated them and shared in their joy, as the Lord teaches in His Holy book. "He that hath the bride is the bridegroom, but the friend of the bridegroom, which standeth and heareth him rejoiceth greatly because of the bridegroom's voice." (John 3:29.)

NOTE: There is a special service for the second order of marriage, and used only when the bride and bridegroom have been previously wedded. I have omitted that service, owing to lack of space, and also for the reason that it is rarely held.

CHAPTER XII

THE SACRAMENT OF UNCTION WITH OIL

THE seventh and last Sacrament of the Church is the Sacrament of Unction with Oil, in which while the body is anointed with oil, God's grace is invoked on the sick to heal them of spiritual and bodily infirmities. This Sacrament was instituted by our Lord Jesus Christ, Who sent His Apostles two by two, and they "anointed with oil many that were sick, and healed them." [1] The other well-known passage adduced in support of this practice is St. James 5:14–15: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." The Scriptural authority for this mystery clearly indicates that its primary object is the recovery of the sick, while the healing of the soul by the remission of sins is also promised as an accompaniment.

The Roman Church (which was separated from our Mother Church in the ninth century) calls this Sacrament "Extreme Unction," because—as it teaches and practices—it is the last or extreme anointing which the "Catholic" receives on his death-bed, and by which his soul is prepared for its passage to eternity.[2] This can also be noticed from the "Blessing" which the priest bestows after he administers the Sacrament of "Extreme Unction," which is as follows:

"May our Lord Jesus Christ, Son of the Living God, Who gave to Peter the power to bind and to loose, receive thy con-

[1] Mark 6:13.

[2] "The Externals of the Catholic Church," pp. 66.

fession and restore to thee that first robe of innocence which thou didst receive in Baptism; and I by the power given to me by the Apostolic See, grant thee a plenary indulgence and remission of all thy sins, in the name of the Father and of the Son and of the Holy Ghost.

"Through the most sacred mysteries of man's redemption may God remit unto thee the pains of the present and future life, open to thee the gates of heaven, and bring thee to everlasting life."

But our Holy Eastern Orthodox Catholic and Apostolic Church administers the Sacrament of Unction with Oil, anointing the sick person with oil—as St. James teaches—for the forgiveness of sins (or the healing of the soul,) and for the restoration of health to the body. Although the latter is not always obtained, nevertheless, the forgiveness of sins is always assured thereby. The Apostolic injunction is clearly recognized in the service of that Sacrament. There is nothing to prevent its use in ordinary cases of illness, nor is there any suggestion that it is intended for all men as a necessary preparation for death, as the Church of Rome declares. We have abundant testimony that this rite is often resorted to in cases of sickness in which there is no immediate prospect of death, as a means of recovery.

The mystery of the prayer-oil is administered to penitents in the Church, and to sick persons in the sickroom, by seven Priests, but, in the utmost necessity, one Priest will suffice. The administration of this Sacrament is held in the following manner.

A table is set in the center of the Church, or in the room of the sick person, upon which is placed the Book of the Holy Gospels, the Cross, and a dish of wheat, having in the center the oil and wine cruet, with seven lighted tapers around it, and seven twigs (wrapped at one end with cotton for anointing) stuck into the wheat.

Around the table stand the seven Priests, vested in their chasubles, and each with a lighted taper in his hand. The

first Priest then takes the censer, with incense, and censers round about the table of the Holy Oil; also the entire Church or house. And, taking his stand before the table with his face toward the east, he commences the service of the Sacrament, which consists of three parts. (1) Fervent prayer to God Almighty for the speedy recovery of the sick person, and the forgiveness of his sins. (2) Consists of the long ectenias, a canon, the benediction of the oil by a special prayer, and tropars to the Great Martyrs and the Holy Mother of Christ, and the reading of seven Epistles and seven Gospels. (3) Anointing the sick person with the prayer-oil on seven parts of his (her) body. This is done seven times, as each one of the seven Priests reads an Epistle, a Gospel, and a separate prayer, after which he takes a twig from the wheat, dips it in the holy oil and anoints the sick person in the form of a cross on the forehead, nostrils, cheeks, lips, breast, both hands, and both feet.

After the sick person has been anointed with holy oil, in the manner above mentioned, the first Priest takes the Holy Gospel and, opening it, lays the text upon the head of the sick person. The other priests hold it while he recites the following prayer:

"O Holy King, compassionate and All-merciful Lord Jesus Christ, Son and Word of the Living God, who desires not the death of a sinner, but rather that he should turn from his wickedness and live: I lay not my sinful hand upon the head of him (her) who is come unto Thee in iniquities. and asketh of Thee, through us, the pardon of his (her) sins, but Thy strong and mighty hand, which is in this, Thy Holy Gospels, that is now held by my fellow-ministers, upon the head of Thy merciful compassion and love of mankind, which cherisheth no remembrance of evil, O God our Saviour, who by the hand of Thy Prophet Nathan didst give remission of his sins unto penitent David, and didst accept Manasses' prayer of contrition. Do Thou, the same Lord, receive also with Thy wonted tender love toward mankind,

this Thy servant, N., who repenteth him (her) of his (her) sore transgressions, regarding not all his (her) trespasses. For Thou art our God, Who hast commanded that we forgive even unto seventy times seven, those who fall into sin. For as is Thy majesty, so also is Thy mercy: and unto Thee are due all glory, honour and worship now, and ever, and unto the ages of ages. Amen."

Then follows the dismissal and the benediction by the first Priest.

Explanation

In order to receive the Sacrament of Holy Unction one must be of the Orthodox Catholic Faith, must prepare himself (herself) by repentance and confession, and, before or after he (she) receives this Sacrament, he (she) must receive Holy Communion.

Holy Unction, being in the nature of a healing remedy, may be repeated. Even very young and strong persons need not fear to receive it under the erroneous impression that, having received it, they cannot henceforth eat meat or marry.

If the sick person is able to leave his (her) bed it is performed in the Church in the presence of a congregation; if not, at his (her) home in the presence of an assembly of people.

In the Cathedral of the Assumption (Falling-asleep) of the Blessed Virgin, in Moscow, Russia, on Holy Thursday (after the Divine Liturgy) the Bishop anoints all persons who desire it, because on the eve of the Great and Holy Thursday our Lord and Saviour instituted the New Covenant with His body and blood. Therefore, it is not improper that a healthy man, woman, or child, should also partake of this Sacrament, since none know the day or hour of death.

Seven Priests are appointed to perform this Sacrament, because there are seven Lessons from the Epistles, seven from

the Gospel, and seven prayers. The number seven is chosen as being symbolical of the Seven Gifts (fruits) of the Holy Ghost, namely, love, joy, peace, long-suffering, gentleness, goodness, and faith,[3] and in conformity with the number of prayers and inclinations made by the Prophet Elisha; [4] of the number of prayers of the Prophet Elijah,[5] by which he closed up the skies for three years and six months; of Naaman the Syrian's dipping himself seven times in the River Jordan, after which he was cleansed.

I have already stated that, in case of need, the Church permits one Priest to perform the service and administer the Sacrament of Holy Unction; this is also called "Prayer-oil," but is a shorter form of this office for use over those in danger of immediate death.

The seven Lessons from the Epistles used in this service are taken from St. James 5:10–17; Romans 15:1–8; 1st Cor. 12:27 and 13:8; 2nd Cor. 6:16 and 7:2; 2nd Cor. 1:8–12; Gal. 5:22 and 6:3; 1st Thess. 5:14–24.

The seven Gospels are taken from St. Luke 10:25–38; Luke 19:1–11; St. Matt. 10:1–9; 14:24–25; 21:39; 9:9–14.

Seven tapers are lighted round about the oil and wine cruet as images of the Seven Gifts of the Holy Spirit. It is customary for all those present to hold tapers not only during the reading of the Gospels, but also during the remainder of the service, in token of their fervent prayers for the salvation and speedy recovery of the sick person.

The wheat used in this office serves as the emblem of the embryo of a new life, of healing, of life hereafter, and of resurrection.[6]

The elements in this Sacrament are pure olive oil mixed with wine. The oil is the visible token of the grace of healing [7] and the wine is used as a symbol of the blood of Christ, which was shed upon the cross for the salvation of mankind.

[3] Gal. 5:22.
[4] 2nd Kings 4:35.
[5] 1st Kings 18:43.
[6] John 12:24. 1st Cor. 15:36–38.
[7] Mark 16:18.

The oil is symbolical of God's mercy, while the wine symbolizes the blood which flowed from the side of our Crucified Saviour. The union of oil and wine is made to follow the example of the Good Samaritan who bound up the wounds of the man who fell among thieves and poured on them oil and wine.[8]

The tropars are sung in honour of some Great Martyrs who shed their blood for Christ, and in testimony of the truth. Among them are St. Demetrius, who received the crown of martyrdom at Thessalonica, A. D. 306. His bones still exude chrism, and are famous throughout the Orient as healing to the sick. And to Nestor—a young Christian of Thessalonica—who visited St. Demetrius in prison, where he was suffering for his faith in Jesus Christ, and asked his blessing before engaging in conflict with the Emperor's favorite gladiator. St. Demetrius predicted that Nestor would conquer, but would suffer martyrdom in consequence, and it so came to pass. And to St. Bandeleimon of Nicomedia, who was a Christian physician, and suffered martyrdom for the faith, A. D. 296. He performed many miraculous cures during his life-time and was beheaded, after many unsuccessful attempts to kill him by various torturing assaults, in which God protected him and saved him from harm. The tropars also refer to "Unmercenaries" which is a title applied to disinterested benefactors who alleviated the pangs of both soul and body, and more especially to physicians of the early Church.

At the conclusion of the anointing, if the sick person is able he (she) comes among the Priests; if not, the Priests gather about him (her) as he lies in his (her) bed. The first Priest opens the Book of Gospels on his (her) head, with the text down, as before stated. By this act the Church imitates Elisha the Prophet, who sent his staff to the Shumanite woman.[9] And, inasmuch, as the Book of Gospels contains

[8] St. Luke 10:34.

[9] 2nd Kings 4:29.

accounts of many miracles wrought by Jesus Christ, they are laid upon the head of the sufferer, with the text down, in the hope that he (she) will receive like physical and spiritual healing, and also in order to strengthen the faith of those present in the written Word of our Lord.

Christ Himself in performing His miracles of healing laid His blessed hand upon the sick. Therefore, his servants, the Priests, follow the example of the Lord and Master in this office, and lay their hands upon (or hold them over) the Gospels in token of reconciliation.

CHAPTER XIII

DAILY OFFICES AND SERVICE BOOKS

THE number of offices, or daily prayers, in the Holy Eastern Orthodox Catholic and Apostolic Church are nine, this number corresponding with the nine choirs of angels who unceasingly praise God. The nine offices are as follows:

1st. The Midnight Service.
2nd. Matins.
3rd. The First Hour.
4th. The Third Hour.
5th. The Sixth Hour.
6th. The Ninth Hour.
7th. Vespers.
8th. Office of Compline.
9th. The Holy Liturgy.

The last mentioned is the most important of the nine offices, and, inasmuch as the Church holds the Divine Liturgy as the central points of all Christian worship, the other offices are considered as preparatory to it. In days on which no Liturgy is held, the "Beatitudes" take its place. Each one of the hours has an additional prayer called "Mesorion" (Mid-service). The "Compline" is of two kinds, namely, "Grand," which is said during Lent, and "Little," which is said on the other days, with the exception of Easter Week.

The Daily Offices above mentioned were originally composed for the use of Monasteries, whose ancient ideal was a ceaseless round of praise and prayer, and would—if fully sung—occupy more than twelve hours. In the Parish

Churches they are not so long, owing to a certain amount of abridgment and the rapidity with which the reader renders his portion of the service. The Priest's part in the Daily Offices is—as a rule—very small.

The Church has appointed three times of the day for saying the Offices. (1) The dawn. (2) The morning. (3) The sunset, or evening. In each group there are three prayers to be recited, in accordance with the division of the nine choirs of angels, which are divided into three divisions of three choirs each. The prayers at dawn consist of Midnight, Matins, and the First Hour; the morning prayer consists of the Third Hour, the Sixth Hour, and the Divine Liturgy, or the "Beatitudes," if there is no liturgy; and the evening prayer consists of the Ninth Hour, Vespers, and After-Vespers, or Compline. It is customary not to say the Compline at the evening service, but upon retiring at night.

The ecclesiastical day begins with the previous sunset, and not at midnight, as we learn in the Book of Genesis, "And the evening and the morning were the first day." [1] Consequently, the Church considers Vespers the beginning of the Daily Offices and the Ninth Hour their end. Although the Ninth Hour is always said before Vespers, it belongs to the former day, while Vespers belong to the next day.

The order of the Daily Offices (except Matins) differs during the Great Lent (Saturdays and Sundays excepted). During Lent—on days in which no Divine Liturgy is said—the morning prayer then consists of the Third, Sixth, and Ninth Hours, the Beatitudes, and Vespers. On the days in which the Liturgy of the Presanctified Gifts is held, the morning prayer then consists of the Hours above stated, Vespers, and the Holy Liturgy. At sunset the Grand Compline is said.

I shall now proceed to explain each of the nine Daily Offices (with the exception of the Holy Liturgy, which I shall explain separately in the chapter to follow.)

[1] Gen. 1:5.

The Service Books of the Holy Eastern Orthodox Church are as follows: The "Euchologion" (the Book of Need) in its large edition, containing the Priest's part at Matins and Vespers, the liturgy, the Administration of the Seven Sacraments, Ordination Rites, Consecration of Churches, Burial of the Dead, as well as various other services, such as reception of converts from other churches; professing of monks and nuns; and many occasional offices.

The "Orologion," which contains—in addition to The Hours and Typical Psalms—those fixed portions of Vespers, Compline, Matins, Midnight Service, Daily Offices for the use of the choir, the Troparia, most frequently used, Contaks, and many other services.

The "Menaion" (the monthly) which contains the order of services for all the fixed days in the year celebrating some special event in the history of the faith or the Church, or commemorating a Saint or Saints, canons, hymns, and services for all the Saints' Days in the year. Since nearly every day is appropriated to the memory of at least one Saint, and very often two, three, or more, the Menaion is of considerable length.

The "Paracletike" (the Comforter), contains the Greater and Lesser Octoechos, that is, services for each day in the week, set to the eight tones, and for Sundays.

The "Triodion" is the book of special services from the Sunday before Septaugesima (called the Sunday of the Pharisee and Publican) until Holy Saturday, each Sunday and weekday during this period having a special service for itself, with canon and hymns. It is called "Triodion" because its canons have only Three Orders (or theme songs) instead of the customary nine—practically eight—which are in the Octoechos (The Book of Eight Tones).

The "Pendecostarion"—in the same way—contains services for each day in the week from Easter Day until the Sunday after Pentecost, the Festival of All Saints.

The "Psalter" is divided into twenty Cathismata, each

Cathisma being divided into three Stases. The Psalter is sung through every week in the course of the daily services.

The "Apostol" contains the Acts of the Apostles, the Epistles, and the Graduals, Indroits and Anthems for the Feasts, as well as the Epistle for the day.

"The Book of the Gospels," is so arranged that all four Evangelists are read continuously day by day.

The above are the principal books used in the service of the Church, although there are others, such as the "Synaxaria," which contains the lives of the Saints, and is read mostly in Monasteries; the "Typikon"—or rubrical directions—for all services; and the Prayer Books for the laity, combining as much as possible in one volume, and others which I do not think it necessary to mention here.

Explanation of the Daily Offices

(1)

MIDNIGHT SERVICE

In the Book of "Great Orologion" we find three offices for the Midnight Service, namely, (a) For week days; (b) For Saturdays; (c) For Sundays. The reason for such variation is that the Church, when arranging these offices, considered three important items, namely, (1) Reminding the believers of the Second Coming of Christ, which will occur unexpectedly, like the coming of the Bridegroom in the Parable of the Ten Virgins (Matt. 25:1–16); (2) To incite them to praise the Lord at midnight, following the example of the Jewish Church (Psalms 118:12), and to imitate the Angels of Heaven, who praise the Lord without ceasing; (3) To remind them of the Resurrection of our Lord, which took place—according to the Evangelists—"very early in the morning," that is, after midnight.

We are reminded of the first mentioned (the Second

Coming of our Lord) especially in the daily Midnight Service, and that is the reason that service is composed of two parts, the first part giving us a warning to be always ready for the Second Coming of Christ, and urging us to repentance by reciting the 50th Psalm, "Have mercy upon me, O God, according to Thy loving kindness; according unto the multitude of Thy tender mercies, blot out my transgressions." In the latter, the Church stimulates the desire for purity of heart and upright and Christ-like daily living, and, by the reciting of the 118th Psalm, "Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep His testimonies, and that seek Him with the whole heart," the Church also urges us to stand firm, hold fast to the true faith, and to have unshaken hope in the mercies of the All Holy God, by reciting the Creed and the rest of the tropars and prayers.

The second matter, which is taken from the Old Church, in imitation of the Angels of God, is recalled to us at the Midnight Service for Saturdays, especially as the Saturday or Sabbath Day is a holiday belonging to the Old Jewish Church. This Office, like the former, is composed of two parts, each containing special tropars and prayers.

As to the third matter, namely, the Resurrection of Christ, we are reminded of that event in the Midnight Service for Sundays, which contains tropars, reading, and prayers, referring to the Resurrection, and praise to the Holy Trinity, and to the Risen Christ.

(2)

THE FIRST HOUR

Inasmuch as the First Hour is read immediately after Matins, the Church arranged it in order, first, to incite us to beseech heavenly blessings and Divine succour for the performance of our daily work—as is written in the 90th Psalm,

which is recited in this office: "And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands, establish thou it," and second to remind us that about this hour of the day the chief priests and the scribes, and the elders of the Jewish people betrayed our Lord to the unjust judges to try Him and to kill Him, in spite of the fact that they found no fault in Him,—as we read in the 5th and the 101st Psalms, both of which are read in this office.

(3)

THE THIRD HOUR

This Hour was arranged by the Church to remind us, on the one hand, of the condemnation of our Lord by Pilate, as we learn from the 17th and 25th Psalms, which are both read in this office; and, on the other hand, to commemorate the Descent of the Holy Spirit upon the Apostles on the Day of Pentecost, which is explanatory of the reading of the 50th Psalm, in which we beseech the descent of the Holy Spirit upon us also: "Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and uphold me with Thy free Spirit." (Psalms 50:10–13.)

(4)

THE SIXTH HOUR

This Hour is arranged by the Church to commemorate the suffering and pain of our Lord while hanging upon the cross. This is referred to in the 54th and 55th Psalms, which are read in this Office; while the 90th Psalm, which is also

read, alludes to the Kingdom of Christ, namely, His Church, which did not perish, but stood firm, and will endure for ever and ever, because the seed of the woman (Jesus Christ) has crushed the head of the serpent (which is Satan). "Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under foot." (Psalms 90:13.)

(5)

THE NINTH HOUR

This Hour commemorates the death of our Saviour Jesus Christ, which He suffered in the flesh at the ninth hour to bestow upon us mercy, truth, grace, and glory. He also granted to us the privilege of dwelling in the Tabernacles of the Lord of Hosts, as we read in the 84th Psalm, which is read in this Office. The 84th and 85th Psalms, which are also read in this same Office, refer to the fruits of salvation which the believer receives through the death of Christ upon the cross, that is, the justification of original sin and deliverance from hell. They also receive the sign of the cross, which is shelter and refuge to the believer, and fearful to the enemies of Christ, whether visible or invisible.

(6)

THE IMPERIAL HOURS

Used at Christmas and Good Friday, consist of all the Hours, and special Psalms, read consecutively, each Hour being augmented by the reading of the Lessons from the Old Testament, from the Epistles, and from the Gospels, and the singing of special hymns.

(7)

COMPLINE

The office of Grand Compline is composed of three parts. The first begins with the 4th Psalm, "Hear me when I call,

O God of my righteousness," and ends with the prayer of St. Basil the Great, "O Lord, Lord, Who delivered us from all arrows that fly by day, deliver Thou us, also, from all things that infest the darkness. . . ." This part comprises the following: (a) The man takes into consideration before he falls asleep what he has done during the day in thought, word, or deed. "Commune with your own heart upon your bed, and be still." (Psalm 4:4.) "I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears." (Psalm 6:6.) (b) Yields his soul to Divine Providence, "Unto Thee, O Lord, do I lift my soul." (Psalm 25:1.) "Into Thine hand I commit my spirit." (Psalm 31:5.) "Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day, for He shall give His angels charge over thee, to keep thee in all thy ways." (Psalm 91:5 and 11.) (c) He prays God to not let him sleep the sleep of sin, but to raise him up to walk in the way of His commandments. "Lighten mine eyes, lest I sleep the sleep of death." (Psalm 13:3.) "Look upon mine affliction and my pain, and forgive all my sins." (Psalm 25:18.)

Inasmuch as sleep reminds men of death, the second part of the Grand Compline, which begins with the 50th Psalm, "Have mercy upon me, O God, according to Thy loving-kindness" and finishes with the prayer, "O Sovereign Master," contains the spirit of repentance and regret, and creates a desire to implore mercy and forgiveness. This is plainly shown in the 50th and 102d Psalms, and from the prayer of Manasses, King of Judah, and from the tropars, "Have mercy upon us, O Lord . . . ," and from the prayer of St. Ephraim the Assyrian, "O Lord and Master of my life, grant not unto me a spirit of slothfulness, of discouragement, of lust of power, of vain babbling, but vouchsafe unto Thy servant the spirit of continence, of meekness, of patience, and of love. Yea, O Lord and King, grant that I may perceive my own transgressions, and judgment of my brother. For blessed art Thou unto the ages of ages. Amen." And for

the closing prayer, "O Sovereign Master, God, O Father Almighty."

The fact that the Church looks upon the time at which the Grand Compline is held as the same time in which our Lord descended into hell to redeem the souls of the just and holy persons who were awaiting the coming of the Redeemer, explains why the third part of the Grand Compline is composed first of the 70th and 103rd Psalms which contain words of prophecy about the descent of Christ into hell and redeeming the souls there; second of the praise and thanksgiving (the doxology and canon) by which the Church expresses her joy and gratitude to God for His victory over death, and for His destroying hell; 2nd, lastly, of the Prayer of Supplication to the Most Holy Birthgiver of Christ our God, and to her Son, our Lord and Saviour Jesus Christ, and all the Saints, with which this office closes.

The Grand Compline is said during Great Lent (Saturdays and Sundays excepted). During the remainder of the year, the Lesser Compline is used. This is an abbreviated form of the Grand Compline. From the first part, the Creed only is taken; from the second part, the 50th Psalm is taken; and the entire third part is used.

(8)

VESPERS

Inasmuch as evening is the time of sunset and the beginning of darkness, and the epoch of the Old Covenant, was, in comparison to the New Covenant, shadow and darkness, as we read in St. Luke's Gospel (11:7–9), or, as St. Paul calls it "works of darkness" (Romans 12:13), therefore, the Church ordained vespers in a way to remind us of the most important events that occurred under the Old Covenant, as it is inscribed in the Books of Moses and the Prophets.

The chief events of the Old Covenant are:—(1) The Creation of the World. (2) The stay of Adam and Eve in Paradise. (3) Their fall into sin. (4) Their being driven out of Paradise, and their repentance. (5) The Divine promise of sending them a Saviour. (6) The belief in the coming of the Messiah. (7) The preparation of men to receive the Saviour, through prophecy and types. The Order of Vespers reminds us of and presents clearly to us the above events. First, in the "Evening Psalm" "Praise the Lord, O my soul," we very distinctly hear the history of the Creation of the World in six days. Second, at the opening of the Royal Door (evening of Saturdays and Great Feasts), or drawing the veil (on other days of the week), we see Adam and Eve in Paradise, with its doors widely opened. Third, the closing of the Holy Door, or drawing of the veil, reminds us of the closing of the door of Paradise after the fall of our forefathers—Adam and Eve. Fourth, the coming out of the Priest from the sanctuary, and standing before the Holy Door, with head uncovered, and his recital of the "Prayers of Light" (secretly and in all humility and contrition of heart) reminds us of the banishment of Adam from Paradise and of his weeping and lamenting in front of its gate, which was closed in his face. The reciting of the Great Litany, and the singing of the 141st Psalm, "Lord, I have cried unto Thee," reminds us of the regret and repentance of Adam and his wife and their request to return again to their former state of purity which they have lost by their disobedience. Fifth, the coming out of the Priest through the North Door, with the censer in his hand and a lighted taper before him, his standing before the Holy Door (which is wide open) and saying aloud: "Wisdom," then the reading of "O gladsome radiance . . ." all remind us of the Divine Wisdom, and a very gladsome radiance of the Holy Glory of the Father Immortal. Sixth, the evening Gradual refers to the faith of Holy Men of the Old Covenant with reference to the coming of Saviour. Seventh, the reading of the "Paroemia"

(Parables), that is, portions of the Old Testament (eve of Great Feasts), reveal to us the prophecy and types which God used to prepare the world to receive the Saviour. The Augmented Litany, and other prayers that follow, and the response of the choir of "Lord have mercy" and "Grant it, O Lord" indicate our confession before God of our sins, caused by original sin, and our beseeching for its forgiveness through our faith in our Saviour, Who came for our salvation, as He saved the men of the Old Covenant by their faith in him. Lastly, the song of St. Simon, "Lord, now lettest Thou Thy servant depart in peace . . ." reminds us of the completion of the Old Covenant, and the beginning of the New Covenant at the coming of the Saviour of the World.

(9)

MATINS

The Church, in accordance with the exhortation of St. Paul, that "supplications, prayers, intercessions, and thanksgiving be made for all men, for kings, and for all that are in authority" [2] has appointed in the beginning of Matins a special prayer for Kings, which ends at the singing by the choir of "Amen." In the name of the Lord, bless, O Master," that is, when the blessing of the Priest is asked to begin Matins.

Dawn is the beginning of day, or of the first appearance of natural light, and the Church appointed this Office at this time in order to remind us of the appearance of the "true Light which lighteth every man that cometh into the world." [3] And, in fact, if we take the matter into consideration, we find that Matins contains all the circumstances of the appearance of the Saviour on earth.

The first thing we hear in Matins is the Angelical Song

[2] 1st Tim. 2:1–4.

[3] St. John 1:19.

"Glory to God in the highest, and on earth peace, goodwill toward men," [4] the same song which the Shepherds of Bethlehem heard at the birth of the Saviour. Those joining in the prayers show their sincere faith and love towards the Lord Jesus Christ, like the Wise Men who brought unto Him offerings of frankincense and myrrh, and so honoured God Who appeared in the flesh.

After this comes the reading of the Six Psalms which refer to and portray the condition of the shepherds when the angels revealed to them the glad tidings of the birth of Jesus. This reading includes joy, for our salvation draweth near, and fear of the many foes who seek our destruction; also hope in the mercies of the Lord and His Goodness; at other times, we feel troubled within when we realize the extent of our sins and iniquities; and, in short, it includes all the different emotions which naturally exist in the heart of every believer when he first hears the glad tidings of the coming of the Saviour of the World.

The song "God is the Lord and hath revealed Himself unto us. Blessed be the name of the Lord" reminds us of the appearance of the newly born Saviour to the Shepherds at Bethlehem of Judea, and to the Wise Men from the East, who came to worship Him. While the reading or chanting of the Cathismas and Psalm of repentance "Have mercy upon me, O God" [5] urge us to repentance, which St. John, the Forerunner, called all believers to adopt before Jesus Christ began His service.

Lastly, the Church calls everything that hath breath to praise the Lord and thank Him for His great mercy, which was especially manifested at the appearance of the Saviour on earth, He Who is the true Light of the World, and that is why they sing "Glory to Thee, Who hast shown us the Light, Glory be to God in the Highest."

[4] Luke 2:14.

[5] Psalm 50.

CHAPTER XIV

THE DIVINE LITURGY

LITURGY is a Greek word, meaning public work or public service. The most important Divine Service in the Holy Eastern Orthodox Catholic and Apostolic Church is the Divine Liturgy. Holy Communion is one of the names given to the Sacrament of the Body and Blood of Christ, as previously stated. Other names given are, Holy Eucharist, Lord's Supper, the Breaking of bread, The Holy Sacrifice, the Blessed Sacrament, and the Mass. The various names employed are not contradictory, but emphasize and describe various aspects of that Holy Sacrament. Holy Eucharist (thanksgiving) emphasizes the fact that the service is one of thanksgiving; Holy Communion and the Lord's Supper, indicates the fellowship and participation of those who partake in it, of the great benefits accruing from the Body and Blood of our Lord; the Lord's Supper is a feast or communion with the entire Church, etc.

The Divine Liturgy was instituted by our Lord Jesus Christ Himself. At the Mystical Supper, which took place on the Thursday before His Passion, He took bread (the whole loaf), and, having given thanks to God the Father, He Blessed it, broke it, and handed it to His Apostles, saying: "Take, eat, this is my body . . ." Then, having taken the cup, He blessed it and said: "Drink ye all of it; this is my blood." He then commanded His disciples and their successors to renew (till the end of time) remembrance of Him by the ceremony which He performed, saying: "This do in remembrance of me." [1] The service of the Divine Liturgy is

[1] Luke 22:19.

arranged in a manner to remind and set before us the entire life of our Blessed Saviour, from the time of His birth until His ascension into heaven.

The Holy Apostles—in obedience to the command of their Lord and Master that this Sacrament should be performed in remembrance of Him—instituted a certain rite or order of the Liturgy, which was observed and preserved by the Church, and handed down by tradition until the fourth century, when our universal Fathers and teachers—Basil the Great and John Chrysostom—committed it to writing. They made some additions of their own composition to the prayers, ectenias, and Litanys.

The Liturgy written by St. Basil is called the "Liturgy of St. Basil," and the one written by St. John the "Liturgy of St. John Chrysostom." The Liturgy of St. Basil is the oldest and most lengthy, and is now used ten times during the year, that is, on Sundays in Lent (except Palm Sunday), Holy Thursday, Holy Saturday, of Passion Week, Vigils of Christmas, and the Epiphany, St. Basil's Feast, January 1st. On all other days the Liturgy of St. John Chrysostom is used, which is an abbreviated form of that of St. Basil, but differs from it only in certain prayers secretly recited by the Priest, on one hymn, and three phrases in the Consecration of the Holy Gifts. St. Basil's Liturgy is an abbreviated form of some still earlier Liturgy of Apostolic origin. There is also a third Liturgy called the "Liturgy of the Presanctified Gifts," which is attributed to St. Gregory Dialogos, and which is used on Wednesday and Friday of every week during the Great Lent, and on Monday, Tuesday, and Wednesday of Passion Week.

The usual hour for the celebration of the ordinary Liturgy is not earlier than dawn, nor later than noon, but the Liturgy of the Presanctified Gifts consists of Vespers, and, therefore, is appointed for a later hour of the day.

The Priest who is about to celebrate the Holy Mysteries must be free from inhibition, from mortal sin, and, above

all, must be reconciled to all men; keep his heart from evil thoughts; fast from the evening before; abstain from fleshly desires, and be clean in body and garments.

One Liturgy only can be celebrated upon any altar in the course of one day, and no Bishop or Priest can celebrate more than one Liturgy on the same day.

Both the Liturgy of St. Basil and the Liturgy of St. John consist of three parts, the Proskomidie, the Liturgy of Catechumens, and that of the Faithful. Every act of the Priest, and every vessel used in the Divine Service, has a symbolical significance, as will be explained further on.

The Proskomidie

Proskomidie is a Greek word, meaning "bringing." It is also called "offertory" or oblation. It is the first part of the Liturgy, and its name ordinated from the custom which prevailed among the primitive Christians of bringing the bread and wine for the Sacrament of Holy Communion, and, for that reason, the bread itself is given the Greek name of "Prosphora." The Proskomidie, or oblation, consists of preparing the bread and wine for the celebration of the Holy Eucharist.

When the time for celebrating the Divine Liturgy has come, the Priest and the Deacon stand before the Holy Door and make three lowly reverences. The Deacon then says, in a low voice: "Bless, O Master," and the Priest says: "Blessed is our God . . . O Heavenly King . . ."

The Deacon: "O Holy God . . . Glory to the Father . . . O All-Holy Trinity . . . Glory be to the Father . . . Our Father Who art in heaven . . ."

The Priest: "For Thine is the kingdom."

They then say: "Have mercy upon us, O Lord, have mercy upon us, for destitute of all defence we sinners offer unto Thee, as master, this supplication:—Have mercy upon us.

"Glory be to the Father . . .

"O Lord, have mercy upon us, for in Thee have we put our trust. Be not exceedingly wroth with us, nor remember our iniquities, but look upon us now again in Thy tender compassion, and deliver us from our enemies; For Thou art our God and we are Thy people; We are all the work of Thine Hands, and we have called upon Thy Name.

"Now and always, and forever and ever, Amen."

"Open unto us the door of Thy compassion, O blessed Theotokos: (here the Veil of the Great Doors is withdrawn) that as we hope in thee we may not fail in our petitions; May we be delivered through thee, from adversities; for through thee has come the salvation of the Christian race."

Before the Image of Christ

"Venerating Thy sacred Image, Good Lord, we ask forgiveness of our stumblings; O Christ our God; for Thou, incarnate, of Thine own free will, wast pleased to be lifted up upon the Cross that Thou mightest deliver Thy creatures from the bondage of the enemy: wherefore with thankfulness we cry unto Thee and say:—With joy hast Thou filled all things, O our Saviour, Who didst come to save the world."

Before the Image of Theotokos

"Being a fountain of Compassion, O Theotokos, Vouchsafe to us thy sympathy. Look upon the people that have sinned. Show forth thy power as thou hast ever done; for we hope in thee, and as Gabriel the Archangel aforetime, we bid thee Hail!"

Deacon: "Let us pray."

Priest: "O Lord, stretch forth Thy Hand from Thy Dwelling-place on High, and strengthen me for Thy coming Service, so that I may stand in Thine awful Sanctuary and

offer the bloodless Sacrifice without reproach: For Thine is the Power and the Glory for ever and ever. Amen."

Explanation

The Priest and the Deacon who are about to celebrate the Divine Liturgy stand before the Holy Door facing the Sanctuary, which symbolically represents the Kingdom of Heaven. The drawing aside of the curtain during Divine Service typifies, in general, the revelation to mankind of the mysteries of salvation, which had been hidden from the foundation of the world, but were revealed at the incarnation of our Lord, through whom, also, was revealed unto men the Kingdom of Heaven, which was forfeited by our first parents.

The opening of the Holy Doors typifies, in general, the opening of the way to the places where the Saviour of the world abode, or of the gates of Paradise, and, sometimes, the entrance into the Kingdom of Heaven.

When the Priest and the Deacon finish the preparatory prayer, they make a reverence to the people, asking forgiveness for any offences they may have committed against their fellow-men, who will express their pardon by bowing to them in return.

At the table of the "Prothesis," where the elements of Divine Service are prepared, the Deacon stands at the right-hand of the Priest thus representing the Angel Gabriel who came to the Virgin and said unto her: "Hail, thou that art highly favored, the Lord is with thee; blessed art thou among women!" [2]

The bread used for the Eucharist must be of the finest and purest of wheaten flour, worked with pure yeast, and salted. The flour and yeast typify our souls; the water, baptism; and the salt, wisdom and teaching of the Word. The bread is made into loaves formed of two pieces to typify the

[2] Luke 1:28.

twofold nature of Christ. The upper portion of the loaf is smaller than the lower, and the top is stamped (in the shape of a cross) with the letters IC, XC, NI, KA (Jesus Christ the Conqueror). The general custom is to use five loaves in this "oblation" in remembrance of the miracle of the five loaves,[3] although one loaf might suffice. The wine used in the Holy Eucharist should be made from grapes and be red in color, in resemblance to the Blood of Christ.

The preparation of the bread and wine for the celebration of the Holy Eucharist is full of symbolical significance. The taking of the "Prosphora" (the loaf) to the table of Prothesis typifies the coming of the Virgin Mary to the tavern to give birth to Jesus Christ; the making over it the sign of the cross with a spear, and cutting it from the four sides, repeating quotations from the Prophecy of Isaiah which refer to the slaying of Christ, etc., typifies the birth of Christ from the Most-Holy and Ever-Virgin Mary, and is the reason the Prothesis Table symbolizes the tavern, and the Paten the manger in which the Lamb of God was laid. The asterisk (star) is typical of the Star in the East, which guided the Wise Men to the cradle of Jesus in Bethlehem; the two smaller veils or coverings used to cover the Chalice and Paten represent the swaddling clothes of the Infant Jesus, as the third one—which is called the "Aer" typifies the linen cloth mentioned in St. Matthew 27:59. The chalice and the censer typify the gifts of the Wise Men presented to Jesus, viz.: gold, frankincense and myrrh, while the prayers which the Priest recites at the time of the Offertory typify the praise of the angels, and the worship of Jesus by the Shepherds of Bethlehem and the Wise Men. The cutting of the "Lamb" crossways marks out the crucifixion of Christ; when the spear is thrust into the right side of the Lamb, it brings to our recollection how the Roman soldiers pierced the side of the Saviour with a spear while He was hanging on the cross,[4] and the pouring of wine and water

[3] St. John 6:9 and 15.

[4] St. John 19:34.

into the chalice reminds us that on this event, out of the pierced side of Christ, there came both blood and water. The particle which is taken of the second Prosphora in honour of the Blessed Virgin is put on the right hand of the Lamb to indicate her destiny and her dignity before her Son. The nine particles taken out of the third Prosphora in honour of saints and prophets, correspond with the number of the nine choirs of angels around the Throne of God, and are put to the left side of the Lamb to indicate their dignity before God. But the particles taken from the fourth Prosphora are for the health, salvation, and forgiveness of sins of the living, and those which are taken from the fifth Prosphora are for the remission of the sins and the repose of the souls of the departed, and are placed below the Lamb, because it is offered to entreat favour for them from God.

The Liturgy of the Catechumens

The second part of the Divine Liturgy is called the "Liturgy of the Catechumens," which catechumens, as well as believers, may attend. (Penitents and those who are preparing for Holy Baptism are called "catechumens.") This Liturgy consists of prayers, hymns, and the exposition of the Word of God, and begins thus:—

The Deacon: "Bless, O Master."

The Priest: "Blessed is the Kingdom of the Father, and of the Son, and of the Holy Ghost, now, and ever, and unto the ages of ages."

The Choir: "Amen." [1]

Upon entering the Church, the worshipper repeats the following prayer:

"But for me, I will come into Thy house, in the multitude of Thy mercy, and in Thy fear will I worship toward Thy Holy Temple. Lead me, O Lord, in Thy righteousness, be-

[1] At Easter time the following is sung immediately following: "Christ is risen from the dead: He has trodden down death by death, and giveth life to those in the tomb,"

cause of mine enemies, make Thy way straight before me so that I with clear mind will glorify the one Divine Power worshipped in Three Persons, Father, Son and Holy Spirit, forever. Amen."

At the beginning of the Holy Liturgy, he repeats the following prayer:—

"O Lord Jesus Christ, who is merciful to all who call on Thee in spirit and in truth, I beseech Thee to enable me, that I with most reverence, love and fear, and with full attention will remain to the end of Thy Divine Mass, and to witness Thine Life-giving sacraments with broken spirit and contrite heart. Yea, O Lord, harken to my humble prayer, and grant me forgiveness of my many sins, for Thou hast said, O Lord, him that cometh to me I will in no wise cast out. For Thou art blessed to all eternity. Amen."

And, at the saying by the Priest, "Blessed is the Kingdom . . ." he repeats secretly the following prayer:—

"O God, Father of mercies, look Thou down upon me, I who have sinned much, and accept the supplication of my lips. Cast away from my heart all the evil thought. Lighten my mind with the light of Thy divine knowledge. Bow Thine ear, O Lord, and hear the supplications of a broken heart, granting me Thy great mercy for Thou art God. And as I stand here in this Thine holy temple, the place of worship, I beseech Thee without relaxation to order my foot-steps in Thine fear, O Great Merciful One, and teach me to keep Thy commandments. Amen."

Meanwhile the Deacon says the Great Ectenia (Litany) and the choir responds:

"Lord have mercy" (Kyrie eleison) and "To Thee, O Lord."

The Priest then exclaims:

"For unto Thee are due all glory, honour, and worship . . ." verses of which are sung alternately by two choirs.

The Antiphons are divided into three parts by two lesser

Ectenias in honour of the Holy Trinity. Antiphons vary according to the season or day. I will quote here the Antiphons usually sung on Sundays.

The First Antiphon

"Bless the Lord, O my soul, and all that is within me bless His Holy Name . . ." to the end of the 103rd Psalm. It is closed by: "Glory be to the Father . . ." and "Bless the Lord, O my soul, and all that is within me bless His Holy Name; blessed art Thou, O Lord."

The Deacon then says the Lesser Ectenia and the choir responds:

"Lord have mercy . . ." and "To Thee, O Lord . . ."

The Priest exclaims:

"For Thine is the might . . ."

Choir: "Amen."

In place of the Antiphon above quoted, the following may be said:—

Verse: "It is a good thing to give praise unto the Lord, and to sing unto Thy name, O Most High."

Choir: "Through the intercession of the Theotokos, O Saviour save us."

Verse: "To proclaim Thy mercy in the morning and Thy truth at night."

Choir: "Through the intercession . . ."

Verse: "For our God is just, and in Him there is no oppression."

Choir: "Through the intercession . . ." "Glory be to the Father . . . Through the intercession . . . Now, and ever . . . Through the intercession . . ."

The Second Antiphon

Verse: "Glory be to the Father . . ."

Choir: "Praise the Lord, O my soul, while I live I will

sing unto my God . . ." (To the end of the 146th Psalm.)

Verse: "Now and always . . . O Only Begotten Son and Word of God, Who art immortal and Who didst deign for our salvation to be incarnate of the Holy Theotokos and Ever-Virgin Mary and wast made man, and wast crucified, also, O Christ our God, for us, and didst vanquish death by death; O Thou who art one of the Holy Trinity, glorified together with the Father and the Holy Ghost, save us."

Instead of the above, the following Antiphon may be used:

Verse: "The Lord reigneth: He is clothed with splendor: The Lord hath put on power and hath girded Himself therewith."

Choir: "O Son of God, Who didst rise from the dead; save us who sing to Thee—Allelulia." This is sung after each of the following verses, and after the "Glory be to the Father . . ." after "Now and ever," the "O Only Begotten Son . . ." is sung.

Verse: "For He hath made the whole world so sure that it shall not be shaken."

Verse: "Holiness becomes Thy house, O Lord, to all time."

Verse: "Glory be to the Father . . ." The aforesaid Psalms are called the "Typical Antiphons" because they are typical of the mercy of God to men.

The Third Antiphon

When the Psalms above mentioned have been sung, the "Beatitudes" (Matt. 5:1–12) or the Tropar of the Tone, or of the Feast or Saint, is sung, during which the Little Entrance is made.

At the singing of the Third Antiphon, the worshipper recites the following prayer:

"O Thou Who hast given us grace for these common and united prayers and hast promised where two or three are united together in Thy name to grant their respect; fulfill

now Thyself such requests of Thy servants as may be expedient, granting us knowledge of Thy truth in this world, and bestowing on us in the world to come life everlasting."

The Little Entrance

At the close of the Third Antiphon, the Holy Doors are flung open and the Priest and the Deacon bow thrice before the Holy Table (altar). The Priest takes up the Book of the Holy Gospels and hands it to the Deacon; they then pass behind the Holy Table to the right, and, crossing the Table of Prothesis, come forth through the north door, and, passing the taper-bearers and the cross-bearers, sweep in a semicircle through the Church until they reach the Holy Door and stand in the accustomed place. Both bow their heads, and the Deacon says, in a low voice, "Let us beseech the Lord." The Priest recites the Prayer of Entrance secretly. The Deacon then says to the Priest (in a low voice), "Bless, O Master, the Holy Entrance." The Priest makes the sign of the cross with his hand, saying: "Blessed is the entrance of Thy Saints, now, and ever, and unto the ages of ages, Amen," and kisses the Book of the Gospels.

When the Tropar or "Beatitudes" are finished, the Deacon —standing before the center of the Holy Door—elevates the Gospel, making the sign of the cross, and says in a loud voice: "Wisdom—Upright" (stand upright) and precedes the Priest through the Holy Door. The choir sings the Entrance Hymn, "O come let us worship and fall down before Christ. O Son of God, Who didst rise from the dead (on week days and some Feasts), Who art wonderful in Thy Saints (or proper refrain of the Feast), save us who sing to Thee. Allelulia." The choir then sings the proper Tropar of the day of the Tone of the Saint or Feast, and of the Saint of the Church, and, if it is not a Great Feast, they sing in closing the following Kontakion: "O defense of Christian, Who cannot be confounded, Mediatrix with thy Maker,

Who cannot fail, despise not the sound of our sinful prayers; but rush to our aid in thy goodness, for with faith we cry to thee; Make haste to intercession, make speed to supplication, O Theotokos, who dost ever protect those that honour thee."

Then the Deacon, standing in the Holy Door, says:

"Let us beseech the Lord."

Choir: "Lord, have mercy."

Priest: "For holy art Thou, O our God, and unto Thee we ascribe glory, to the Father, and to the Son, and to the Holy Ghost, now, and ever."

Deacon: "And to the ages of ages."

Choir: "Amen." They then sing the Trisagion: "O Holy God, Holy Mighty, Holy Immortal One, have mercy upon us." (Thrice.) Then "Glory to the Father . . ." and "Holy Immortal One, have mercy upon us," and, in a louder tone, "O Holy God . . ." While the Trisagion is being sung, the Priest says a prayer secretly:

"O God, the Holy One, Who restest among the Saints . . ."

At Easter, Pentecost, Christmas, Epiphany, Lazarus' Sunday, the following hymn is sung in place of the Trisagion:

"As many as have been baptized into Christ, have put on Christ, Allelulia." (Thrice.) "Glory be . . . Now and ever . . . Have put on Christ, Allelulia." Then, in a louder tone: "As many as have been baptized . . ."

On Holy Cross Day (September 14th), on the first day of August, and on the third Sunday in Lent, the following is sung in the manner aforesaid:

"Thy cross, O Master, we venerate and we glorify Thy Resurrection."

Deacon: "Let us attend."

The reader then reads the Epistle, the Deacon censes, as usual, and the worshipper recites this prayer:

"O Lord, the Only Begotten Son of God, the All-Merciful; accept this my thrice-Holy supplication as if it

from Thine Heavenly Powers, open the ears of my soul, so that if it had learned the esteemed teaching of Thy noble Apostle, which is Soul-saving, will walk in Thine Divine Commandments, blameless, for Thy Glory, Amen."

When the reading of the Epistle is finished, the Priest saith in a loud voice:

"Peace be to thee that readeth." The choir sings, "Alleluia" (thrice).

Priest: "Wisdom—Upright! Let us hear the Holy Gospel. Peace to all."

Choir: "And to Thy Spirit."

Deacon: "The lesson from the Holy Gospel according to St. (N.)"

Choir: "Glory to Thee, O God, Glory to Thee."

Priest: "Let us attend."

While the Deacon reads the Gospel, the Priest recites a prayer privately:

"O Lord and lover of mankind . . ."

And the worshipper recites the following prayer:

"O Heavenly King, make me at the time of the reading of Thy Holy Gospel worthy of hearing Thine noble sayings, eagerly and submissively. Plant them in my heart. Help me to study them continually and keep them unforgotten, so that they will be my guide all the days of my life. Amen."

When the reading of the Gospel is finished, the Priest saith to the Deacon:

"Peace be to thee, who hast announced good tidings."

Choir: "Glory to Thee, O Lord, Glory to Thee."

The Deacon goes up to the Holy Door and gives the Holy Book of the Gospels to the Priest, then stands in his accustomed place and recites the Ectenia of Earnest supplication. At the end of each petition the choir sings the thrice repeated "Lord have mercy."

During the time preceding the Ectenia, the Priest repeats the prayer:

"O Lord, our Almighty and All-Merciful God . . ." and

when the Ectenia is finished, he exclaims: "For Thou art a Merciful God and lover of man, and to Thee we send up glory, to the Father . . . ," making the sign of the cross over the Antimision with the Book of Gospels.

Choir: "Amen."

Then follows prayer on behalf of the catechumens, that the Lord may have mercy upon them and unite them to His Holy Church.

The Deacon then calls out:

"As many as are catechumens, go forth!

"Let there be no catechumens present!

"Ye Faithful, let us pray unto the Lord!"

At this point, the Liturgy of Catechumens ends, and the Liturgy of the Faithful begins. In ancient times, at the saying of the Deacon, "As many as are catechumens, depart," all those who were preparing for Baptism actually departed, and only the faithful remained in the Church, that is, only those to whom Holy Baptism had already been vouchsafed remained and all others departed. In modern times all remain but the Church retains the early formula in the service.

Explanation

The opening of the Holy Door before the beginning of the Holy Liturgy typifies that the heavens were opened at the Baptism of our Lord Jesus Christ, and the voice proceeding thence testified to Him.

The Great Ectenias and the Antiphons remind us of the time of the dwelling of our Lord in Egypt and in Nazareth, hiding His Divine Glory from men, i. e., that time during which Jesus Christ absented Himself from the attention of the people, after they had seen the wonderful events at His birth, leaving them to await, with prayers and supplications, His Divine appearance.

The Typika (Antiphons) has reference to the prophecies which foretold the nativity of Christ, and is the reason it closes with the song:

"O Only Begotten Son and Word of God, Who didst deign for our salvation to be incarnate of the Holy Theotokos . . ."

The Beatitudes refer to the appearance of the Saviour, and His teachings at Jerusalem, and is the reason the Little Entrance takes place at the singing of "Glory be to the Father . . . Now and ever . . ."

The Little Entrance typifies the entering of our Lord upon His work of preaching to the world, and His drawing near to men. The lighted taper before the Gospel in the Little Entrance typifies John, the Forerunner of Christ, who came to bear witness of the true Light which lighteth every man that cometh into the world, and His teachings, which are "Wisdom Divine."

The Gospel represents Christ our Lord. The censer, with its glowing embers, typifies the Divine Ember, Christ Himself, the God-Man, Who united Himself to mortal flesh, and, burning with divine love towards the human race, utterly consumed Himself upon the Altar of the Cross in the savor of a sweet fragrance unto the Everlasting Father.

The Entrance Hymn, "O come let us worship . . ." with the hymns of the day, and the Contak, typify the joy of the human race in accepting the glad tidings of the Gospel, and our faith in the Saviour.

After this, the Trisagion Hymn (Thrice Holy) is sung to represent that the human race, having learned the secret of the Holy Trinity through the Gospel, began (together with the angels) to glorify God with one melody and became one fold with one shepherd. After this hymn of "Thrice Holy" the Epistle is read to indicate that Christ sent His Disciples to preach the Gospel to every creature, and for this reason the Deacon censes the Sanctuary, the clergy, and all the worshippers during the reading of the Epistle preparatory to listening to the reading of the Holy Gospel, thus drawing the thoughts of the worshippers on high, and typifying the grace of the Holy Spirit, which is shed abroad in the world,

giving to the heart of man the savor of the sweetness of Christ. (2d Cor. 11:15.) It is also a song of prayerful reverence and homage to the Holy Gospel, as a symbol of the Holy Spirit, which is bestowed upon the world through the Gospel.

The Priest sits down during the reading of the Epistle, as an indication of his equality with the Apostles in Christian preaching, while the Deacon, who performs the purification (by incense) remains standing, thereby indicating his lesser rank.

The reading of the lesson from the Gospels makes certain the teaching of our Saviour Himself, and manifests to us His wonderful work by which His Divine Glory was revealed to all men.

As this part of the Holy Liturgy began with the Great Ectenia; in which prayers were offered for the peace which cometh from above, from God to man, and for the forgiveness of sins, for the unity of the separated churches, and for the peace and welfare of all who are in spiritual or civil authority and their people, that they may lead a quiet and peaceful life, preserved from all tribulation, wrath, danger, and necessity; so it is also closed with the Ectenia of earnest prayer to show our thanks to God for His great mercy and love to the human race, also our fervent faith in His Eternal Word, our Lord and our God, Jesus Christ, Who was incarnated for our salvation.

The Liturgy of the Faithful

That part of the Holy Liturgy which originally was attended only by the Faithful, who had received Holy Baptism, is called the "Liturgy of the Faithful."

After the Deacon calls out for all catechumens to depart, he calls on all who are in the faith to remain, and make their supplications unto the Lord. The Liturgy of the Faithful then begins. This part is so arranged as to remind us of the

most important events that took place during the latter part of the life of our Lord: His Passion, His death, His burial, His descent into hell, His Resurrection, and His Ascension into Heaven.

While the Deacon recites the Ectenia, the Priest secretly recites certain prayers, and spreads the Antimins, exclaiming aloud:

"That being ever kept by Thy might, we may give glory to Thee, to the Father . . ."

Choir: "Amen."

The choir then sings the Cherubic Hymn as follows:

"Let us who mystically represent the Cherubim, as we sing with them the Thrice-Holy Hymn to the Life-giving Trinity, lay aside all worldly care since we are going to receive the King of All . . . upborn invisibly by the Angelic Ranks, Allelulia." (Thrice.)

The Priest then repeats a prayer secretly. At its close, he and the Deacon join in saying the Cherubic Hymn in a low voice. The Priest takes the censer and censes, as usual, repeating the 50th Psalm, and as many Tropars as he desires. The worshipper—after also reciting the 50th Psalm—repeats the following prayer:—

"O Lord Jesus Christ our God, Who has endured crucifixion and death for our salvation, grant us tears of repentance. And as I now see Thy Holy Oblation unborn, enable me to worship Thee with the Father and the Holy Ghost. It is meet to thank Thee for all Thy goodness. Thou art God and our Redeemer. And as Thou accepted this from me, make me worthy to stand on Thy right hand in the day of judgment, and let me hear Thy loving voice saying: Come ye blessed of my Father, inherit the kingdom prepared for you. Amen."

The Priest and the Deacon then stand before the Holy Table and make three reverences, saying:

"O God have mercy upon me a sinner."

They then kiss the Holy Table, bow down to the people,

sense. The Deacon then says to the Priest: "Take up, Master," and the Priest taking the air (veil) shall lay it on and go to the Chapel of Oblation, which the Priest shall the Deacon's left shoulder saying:

"Lift up your hands unto the Holy Things in peace, and bless the Lord," then places it on the deacon's shoulders.

Then taking the Holy Paten in like manner, he shall reverently place it upon the head of the Deacon. He shall take the Chalice in his hand, when both shall come forth into the Church, preceded by the lighted tapers and the cross, and sweep around in procession until they arrive at the Holy Door. While marching, the Deacon and the Priest ask God to remember in His Kingdom the King or President of the country, the Bishop, the laity, the living and the dead, and enter the Sanctuary. The Priest then sets the Holy Chalice, together with the Holy Paten, which he has taken from the Deacon's head, upon the Holy Table, and says:

"The Honourable Joseph, receiving Thy precious body . . .

"In the tomb bodily . . . The sepulchre which contained Thee . . ."

He then takes the coverings from the Holy Paten and Chalice and lays them aside: takes the air from the Deacon's shoulders, censes it and covers the Holy Things with it, repeating the Tropars aforesaid. He then takes the censer and censes the Holy Things thrice, saying:

"O Lord, exalt Thou Sion in Thy sight, and build Thou the walls of Jerusalem. Thou shalt be pleased with the sacrifice of righteousness, oblations, burnt offerings, and young bullocks shall be offered upon Thine Altar."

He then gives the censer to the server, bows his head to the Deacon and says in a low voice:

"Remember me, O my brother and fellow minister."

The Deacon answers, saying:

"Thy Priesthood may the Lord God remember in His

Kingdom, now, always, and ever . . . ," bows his head to the Priest and says: "Pray for me, O Holy Master."

The Priest replies, saying:

"May the Holy Ghost come upon thee, and the power of the Most High overshadow thee."

The Deacon says:

"May that Spirit be fellow-minister with us all the days of our life. Remember me, O Holy Master."

The Priest says:

"May the Lord God remember thy deaconry in His Heavenly Kingdom, always, now . . ."

The Deacon then goes out of the north door and stands in his accustomed place and recites the Ectenia: "Let us complete . . ."

This procession by the Deacon and the Priest is called the "Great Entrance" and begins when the choir has sung the Cherubic Hymn, "We are going to receive the King of all." At that procession the worshipper repeats the following prayer:—

"Holy, Holy, Holy, Lord of Hosts, Heaven and Earth are full of Thy Glory. Hosanna in the Highest! Blessed is He that cometh in the name of the Lord, King of Israel: God, the Lord hath revealed Himself unto us: Make me, O Lord, worship the oblation of Thy Mystic Supper, All-honorable and All-esteemed. Let it be my provision even unto the last end, for the everlasting life. Amen."

While the Deacon says the Ectenia, the Priest recites a certain prayer, and the choir gives the response of: "Lord have mercy" and of "Grant it, O Lord." When the Deacon has finished the Ectenia, the Priest exclaims:

"Through the mercies of Thine Only Begotten Son, with Whom Thou art blessed with Thine All-Holy and good, and Life-giving Spirit, now, always . . ."

Choir: "Amen."

Priest: "Peace be with you all."

Choir: "And with thy spirit."

Deacon: "Let us love one another, that with one mind we may confess.

Choir: "Father, Son, and Holy Ghost, the consubstantial and undivided Trinity."

Deacon: "The doors, the doors, in wisdom let us attend!" The reader recites the Creed, and the worshipper says the following prayer:

"O Heavenly King, strengthen me in the confession of the esteemed creed. So that if I have kept the Orthodox doctrine which it contains, and was kept under Thy divine shield, and walked by the help of Thy Grace blameless I will deem worthy of Thy good things promised by, with Thy Angels. Amen."

Deacon: "Let us stand aright; let us stand with fear; let us attend to offer the Holy Oblation in peace."

Choir: "A mercy of Peace, a Sacrifice of Praise."

Priest: "The Grace of our Lord Jesus Christ, and the Love of God, the Father and the Communion of the Holy Ghost be with you all."

Choir: "And with thy spirit."

Priest: "Let us lift up our hearts." (Lifting up both hands.)

Choir: "We lift them up unto the Lord."

Priest: "Let us give thanks unto the Lord." (He also says a prayer secretly.)

Choir: "It is meet and right to worship Father, Son, and Holy Ghost, the consubstantial and undivided Trinity."

Priest: "Singing, crying aloud, proclaiming, and saying the Triumphal Hymn" and says a prayer secretly.

Choir: "Holy, Holy, Holy, Lord of Hosts, Heaven and earth are full of Thy Glory. Hosanna in the highest! Blessed is He that cometh in the Name of the Lord. Hosanna in the highest!"

Priest: "Take, eat, this my Body which is broken for you for the remission of sins."

Choir: "Amen."

Priest: (Secretly.) "Likewise, after He had supped, He took the cup saying (aloud), Drink ye all of it; this is my blood of the New Testament, which is shed for you and for many for the remission of sins."

Choir: "Amen."

Priest: (Secretly.) "Wherefore, remembering this saving precept and all that has been done on our behalf, the Cross, the Tomb, the Resurrection on the third day, the Ascension into Heaven, the sitting down on the right hand, and the second and glorious coming again." (Aloud.) "Thine own, of Thine own, we offer unto Thee in all things, and for all." He also secretly repeats a prayer.

Choir: "We hymn Thee, we bless Thee, we give thanks to Thee, O Lord, and we beseech Thee, our God."

Priest: (Secretly.) "And we offer unto Thee, this reasonable and unbloody Sacrifice of Adoration, and implore and beseech and supplicate Thee:—Send down Thy Holy Spirit upon us and upon these exposed Gifts, and make this Bread the Precious Body of Thy Christ.

"And what is in this Cup the Precious Blood of Thy Christ changing them by Thy Holy Spirit." (Aloud.) "Especially for our all-Holy, spotless, most highly blessed and glorious Lady of Theotokos, and Ever-Virgin Mary." (He then recites a prayer secretly.)

Choir: "It is meet indeed to call thee blessed, the Theotokos, the ever-blessed and all-blameless, and Mother of our God. More honoured than the Cherubim, and incomparably more glorious than the Seraphim, who didst bear without corruption God the Word, truly O Theotokos, we magnify thee."

The Deacon commemorates the Dyptichs of the departed, while the Priest prays secretly.

Priest: (Aloud.) "Among the first, O Lord, remember our

Bishop (or Archbishop) (N) whom preserve to Thy Holy Church in peace, safety, honour, health, and length of days, rightly dividing the Word of Thy Truth."

Deacon: "And for all those whom each hath in mind, and for all men and women."

Choir: "And all men and all women."

Priest: "And grant that with one voice and heart we may all glorify and praise Thy Most Glorious and Magnificent Name, of the Father, of the Son, and of the Holy Ghost, now, and always, and forever and ever."

Choir: "Amen."

Priest: "And may the mercy of the great God, and of our Saviour Jesus Christ be with you."

Choir: "And with thy spirit."

Deacon: "Calling to remembrance. . . ."

Choir: "Lord have mercy—grant it, O Lord."

Priest: "And grant, O Lord, that boldly and without condemnation we may dare to call upon Thee our Heavenly Father, and to say:

(The reader says the Lord's Prayer, "Our Father, Who art in Heaven . . .")

Priest: "For Thine is the Kingdom, and the Power, and the Glory . . ."

Choir: "Amen."

Priest: "Peace be to all."

Choir: "And with thy spirit."

Deacon: "Let us bow our heads unto the Lord."

Priest: (Repeats a prayer secretly.) Then aloud: "Through the grace and compassion and loving kindness of Thine Only Begotten Son, with Whom Thou art blessed, together with Thine all-Holy, good, and life-giving Spirit, now, and ever."

Choir: "Amen."

Priest: (Saith a secret prayer.)

Deacon: "Let us attend."

Priest: "The holy things for holy persons."

Choir: "There is One Holy, One Lord, Jesus Christ in the Glory of God the Father. Amen."

They then sing the Communion Hymn as follows:

"Praise the Lord in the Heavens; Praise Him in the highest, Allelulia, Allelulia, Allelulia."

The worshipper then repeats the following prayer:

"O Lord Jesus Christ our God, who has trodden down death by his willing sufferings, mortify my head motions, and open my eyes for the knowledge of Truth. Manifest in me the riches of Thy Mercies, I am a sinner. Grant me forgiveness of my sins, and visit me with Thy Grace, so that Thy sayings shall dwell and abide in me, to become a temple of Thy all-Holy Spirit. Lead me in Thy straight way to walk in Thy Truth. Teach me to fulfill the holiness with Thy fear. Save me, O Lord, for Thine Holy Name's sake. Have mercy upon me, according to Thy loving kindness, for Thou art my God, and to Thee I ascribe the Glory with Thy Father and the Holy Ghost. Now and always and forever and ever. Amen."

The Priest, at the saying by the Deacon, "Break, Master, the Holy Bread," shall carefully and reverently break the Holy Bread into four parts, saying: "Broken and distributed is the Lamb of God, which is dismembered, yet not severed, which is ever eaten and yet never consumed, but sanctifieth all who are partakers thereof," and places it on the Paten in the form of a cross, the part with IC on top, XC under it, NI on the right hand side, and KA on the left hand side.

The Deacon shall then say to the Priest, "Fill, Master, the Holy Cup." The Priest takes the portion "IC" and makes with it the sign of the cross over the Chalice, and puts it into the Chalice, saying:

"The fullness of Faith is of the Holy Ghost."

Deacon: "Amen." Takes warm water in a vessel and says to the Priest:

"Bless, Master, the warm water."

The Priest shall bless it, saying:

"Blessed be the fervor of Thy Saints, now, and ever and unto the ages of ages, Amen."

The Deacon pours the hot water into the Chalice crosswise, and the Priest shall say:

"The fervor of faith, full of the Holy Ghost."

The portion of the Holy Bread "XC" is divided among the clergy; "NI," "KA" are used for the communion of the people, being placed in the Chalice after the clergy have received.

Before their Communion, the Priest and the Deacon repeat the following prayers:

"I believe, O Lord, and I confess . . . O Son of God, receive me this day . . . Not unto my judgment or unto my condemnation . . . Behold, I approach the King Immortal . . ." and such prayers as are prescribed. The clergy communicate in both kinds separately; they then say the Prayer of Thanksgiving secretly, after which the doors of the altar are thrown open and the veil withdrawn; the Deacon, coming to the Holy Doors with the Holy Chalice, elevates it and shows it to the people, saying:

"Draw near with faith and Godly fear and love."

Choir: "Blessed is he that cometh in the name of the Lord. The Lord is God and hath appeared unto us."

The communicants now draw nigh with arms folded crosswise; they adore and communicate with the spoon, after which they kiss the Chalice, adore again, and withdraw. The Priest administers the Communion to each with the words:

"The servant (or handmaid) of God (N) partaketh of the precious and Holy Body and Blood of our Lord and God and Saviour Jesus Christ for forgiveness of his (her) sins and for eternal life."

And immediately following:

"Behold this hath touched thy lips and shall take away thy transgressions and purge thee from thy sins."

Meanwhile, the choir sings:

"Receive me today as a partaker of Thy Mystical Supper, O Son of God, for I shall not speak of this Mystery to Thine enemies, nor shall I give Thee a kiss like Judas, but, as the thief, I confess Thee, O Lord, remember me in Thy Kingdom."

Priest: "O God, save Thy People, and bless Thine inheritance."

Choir: "We have seen the True Light; we have received the Heavenly Spirit; we have found the true and saving Faith in the worship of the Undivided Trinity.

Priest: (Secretly.) "Blessed is our God."

He then stands in the Holy Door with the Chalice in his hand and says aloud:

"At all times, now, and always, and forever, and ever."

Choir: "Amen. (Thrice.) Let our mouth be filled with Thy praise, O Lord, that we may sing of Thy Glory: Thou hast permitted us to partake of Thy Holy Immortal and Spotless Mysteries; Establish us in Thy Holiness, that we may meditate upon Thy righteousness all the day. Allelulia." (Thrice.)

Deacon: "Attention! Having partaken of the Divine, Holy, Spotless, Immortal, Heavenly, Life-giving and terrible Mysteries of Christ, let us give thanks unto the Lord worthily."

Choir: "To Thee, O God."

Priest: "For Thou art our Sanctification, and to Thee we ascribe glory, to the Father, to the Son, and to the Holy Ghost, now and always, and forever and ever." (Making the sign of the cross with the Book of Gospels over the Antimins.)

Choir: "Amen."

Priest: "Let us depart in peace."

Choir: "In the Name of the Lord."

Deacon: "Let us pray."

Choir: "Lord have mercy."

The Junior Priest comes forth and stands before the

Holy Icon of the Saviour and repeats the following prayer:

"O Lord, Who blesseth those that bless Thee, and sanctifieth those that put their trust in Thee, save Thy people and bless Thine inheritance. Keep the fullness of Thy Church. Sanctify those that love the beauty of Thy House. Glorify them, in return, with Thy Divine Power; and forsake not us who put our trust in Thee. Give peace to Thy world, to Thy Churches, to Thy Priests, to our Ruler, to his army, and navy, and to all Thy people; for every good gift and every perfect blessing is from above and cometh down from Thee, Father of Lights, and to Thee, O Father, Son and Holy Ghost, we ascribe all glory, thanksgiving and worship, now and always, and forever and ever."

Choir: "Amen. Blessed be the name of the Lord, from this time forth and forever." (Thrice.)

Deacon: "Let us pray to the Lord."

Choir: "Lord, have mercy."

Priest: "May the blessing of the Lord and His Mercy be upon you, by His own Divine Grace and loving kindness, now and always, and forever and ever."

Choir: "Amen."

Priest: "Glory be to Thee, O Christ, our Hope, Glory be to Thee."

People: "Glory be to the Father . . . Lord, have mercy (thrice) in the name of the Lord, bless, O Master."

Priest: "May Christ, our true God, Who rose from the dead (or as is proper to the Feast) through the intercessions of His Holy and Blessed Mother (through the power of the precious and life-giving Cross; through the protection of the honourable, heavenly and Angelic Powers; through the prayers of St. John, the glorious prophet, Forerunner and Baptist); of the holy, glorious and renowned Apostles; (of the holy, glorious and splendidly victorious Martyrs; of our pure and divine Fathers; of the holy and just ancestors of God, Joachim and Anna; and of our Father among the Saints, John Chrysostom, Archbishop of Constantinople,

whose memory we also celebrate) ; and of all the Saints, have mercy upon us and save us, for He is Good and the Lover of Mankind. Through the prayers of our holy father, O Lord Jesus Christ, our God, have mercy upon us. Amen."

Explanation

At the exclamation of "For Thou art a merciful God . . .," the Priest opens the Antimins, which is a square piece of silk or linen, ornamented with a design representing the entombment of our Lord, with the four Evangelists, and the instruments of the Passion printed thereon in black ink. In it are sewn up relics anointed with holy chrism. It is always consecrated by a Bishop. It lies folded upon the Holy Table beneath the Book of the Holy Gospels, and it is folded when the service is over. In places where there is no permanently consecrated altar, the Antimins is used as an altar.

The sacred procession at which the Gifts are brought from the credence to the Holy Table is called the "Great Entrance" and begins when the choir has sung: "We are going to receive the King of all." It typifies the going of our Lord to His passion and death. During the Great Entrance, all the orthodox Christians, Orthodox rulers, and the Bishop of the diocese; also persons who brought or sent offerings for the use of the Church, as well as all those who have departed this life, are mentioned. It is customary for the faithful to do homage to the Holy Gifts at the time of this sacred procession, although they are not yet consecrated.

The placing of the Holy Gifts on the Holy Table and then covering them with the air, typifies the taking down of the Body of our Lord from the cross, its being laid in the tomb, and His descent into hell, and is the reason the Priest —when he covers the Chalice and the Paten—repeats the Tropars:

"The noble Joseph took Thine Immaculate Body . . ." and "As God Thy Body was in grave . . ." and "The sepulchre which contained Thee, O Glorious Christ . . ."

The drawing of the veil indicates the stone which was rolled to the door of the sepulchre of Christ, the sealing of same, and the setting of a watch. The incense typifies the linen cloth, myrrh and aloes which were used at the burial of Christ.

The custom of the primitive Christians, at the saying by the Deacon or Priest, "Let us love one another" was, at this time to kiss each other, men among themselves, and the women likewise, in token of peace and love, but at the present time, only the Priests who celebrate the Liturgy together kiss each other's hands, saying at the same time: "Christ is among us: He is and shall be." As to the faithful, they ought mentally to become reconciled to all. Those present are directed to entirely concentrate their attention, without diversion to any other object, upon the Holy Sacrifice and to confess their belief.

At the exclamation of the Deacon or Priest of "The doors! The doors in wisdom let us attend," the veil is drawn away from over the Holy Doors, which typifies the running away of the keepers. The Priest (or Priests) gently waves the air over the Gifts, which typifies the earthquake which took place at the Resurrection of Christ.

In the early Church, "The doors! The doors!" were words addressed to the Deacons, Sub-Deacons and Sacristans who guarded the doors that none of the unbelievers might enter the Church and no one go out during the solemn celebration of the Sacrament. At the present time those words mean "keep a strict watch over the doors of your souls so as not to admit therein any sinful thoughts, nor let any of the care of this life cross your minds, but concentrate your attention on the sacred act which is being performed, and confess your faith by the Creed." When the reader reaches the words in the Creed "And the third day He rose again" the air is

folded, which typifies the rolling away of the stone from the tomb of Christ.

The transubstantiation of the bread and wine into the Body and Blood of Jesus Christ, with all prayers, songs, and supplications which precede and follow it, until the Priest and Deacon have finished their Communion, all typify the Mystical Supper of our Lord with His Disciples.

When the Lord's Prayer is read, the Deacon binds his stole about him in the form of a cross to represent the wings of the Cherubim who stand about the Throne of God, as he himself represents an angel.

The elevation of the Holy Bread (the Body) by the Priest when he exclaims: "Holy things to those that are holy" means that the Holy Gifts can be communicated only to holy persons, and typifies the Resurrection of our Saviour from the dead. The sacred warm water represents the water which came forth from the side of our Lord (with the blood) showing that although He was dead, His body was not devoid of Divine Virtue, that is of the warmth and vitality of the Holy Spirit.

The placing of the Body in the Holy Chalice indicates that Christ has risen in His entire living body. The particles are also placed in the Chalice to gain grace from touching the body of the Saviour.

The drawing of the veil and the exhibition of the Holy Chalice to the people typifies the appearance of our Lord to His Disciples after His Resurrection. The Priest then blesses the people, saying: "Save, O God, Thy people, and bless Thine inheritance." This represents the blessing of our Lord to His Disciples on the Mount of Olives before His Ascension into Heaven, and explains why the Tropar "We have seen the True Life . . ." is then sung to express the joy of the faithful by the spiritual blessings which they obtained by the incarnation of Christ, because through that they learned the "True Faith," which is "Worshipping the Undivided Trinity."

Then the Priest again exhibits the Holy Gifts to the people, and puts them in the Sanctuary out of their sight, placing them on the Offertory Table. That typifies the Ascension of the Lord into heaven, while the Disciples were standing on the Mount of Olives gazing at the cloud which hid Him from their sight. The exclamation of the Priest: "Always, now, and unto the ages of ages" typifies the promise of the Saviour to His Disciples at His Ascension that He will be with them "forever, even to the end of the world. Amen."

When the Priest reads the prayer which is known as the "Prayer before the Tribune"—"O Lord, Who blesses those who bless Thee"—he stands on a level with the people to indicate that Christ after He has finished the act of salvation was united to His people.

At the close of the Divine Service, the Priest gives the blessing, and, as the people come up to kiss the cross with which the blessing is given, he distributes the Antidoron (a Greek word meaning "in place of the Gifts"). This consists of the portion of the Altar-bread which remained on the Table of the Offertory after the Sacred Lamb has been taken therefrom to be consecrated. It was the custom of the Church to distribute this blessed bread as a memorial after the Divine Liturgy; it was also given to Christians in place of the Holy Gifts (as its name implies) when they came fasting to the Liturgy, but had not prepared themselves—by reason of human frailty—to receive the Holy Sacrament, that they might enjoy that fellowship with the Saints which was symbolized by the Love Feast of the primitive Church. Some people carry it away with them to their homes and to the sick. It is not unusual—in some orthodox countries—for monks to take no other food than the Antidoron during Lent.

CHAPTER XV

THE ORDER FOR THE BURIAL OF THE DEAD

In the large edition of the Book of Euchologion, we find four orders or offices for the burial of Orthodox Christians. First: the burial of laymen. Second: The burial of monks and nuns. Third: The burial of Priests and Bishops. Fourth: The burial of infants and young children.

The order of these four offices is practically the same; they differ only in the tropars and songs whose meaning is applicable to the position of the deceased, age, and profession. The office of burial of Priests and Bishops contains, in addition, five readings of the Epistle and five readings of the Gospel, while in the other offices only one Epistle and one Gospel are read. Therefore, I will explain only the office of the burial of laymen.

The office of the burial of those who die in the Orthodox Faith is composed of three parts: First: The preparation of the body for burial. Second: Prayers over the body of the deceased. Third: The laying of the body in the grave.

The preparation of the body of the deceased for burial is performed in the following manner: (a) The body is washed and clothed in a new garment, in accordance with his (her) rank, especially if he be a clergyman. This is done to indicate that after death every person must stand before the Great Judgment Seat of God, with all his deeds, to give an account of his (her) life on earth, and how he (she) used the talents with which his (her) Creator endowed him (her). It is the custom among the Oriental people to wrap the body of a deceased layman in a white winding sheet, as Joseph and Nicodemus wound the body of our Lord in linen clothes,

and also to signify that the deceased Christian is under the care of the Holy Church of Christ. The custom of the Orthodox Russians—after clothing the body of the deceased with a garment according to his position—is to lay it in a coffin and spread a large cover of white cloth over and entirely covering the casket. They also place on the forehead of the deceased a crown of silk ribbon or paper, ornamented with a design representing the Virgin, her Divine Babe, and St. John the Baptist. This is to signify the hope of the deceased that he (she) will inherit the Crown of Glory—which never fadeth —in the Kingdom of Christ.

(b) They place the body of the deceased in the coffin with hands crossed on breast and over the hands place the Icon of the Saviour, His Mother, or some other Saint, to typify the faith of the deceased in the Lord Jesus Christ, and his (her) hope of eternal life with the Saints in Heaven.

(c) While the body of the deceased lies in the house, the Book of Psalms is read over it. This is done for the comfort of the family and friends. Upon entering the house where the body lies, the Priest recites the "Trisagion," i. e., a prayer in which he implores the mercies of God, the Kingdom of Heaven, the remission of sins—both voluntary and involuntary—for the departed brother or sister. This prayer is called "Trisagion" because it begins with "Holy God, Holy Mighty . . ." and is composed of four short songs, a short ectenia, a prayer, and an exclamation.

(d) When the time for burial has come, and for the continuance of the service, the body of the deceased (in its coffin) is taken to the Church, where the choir proceeds to sing "Holy God, Holy Mighty . . ." to signify that the deceased has been transferred from earth to heaven to partake, with the angels, in singing the Thrice-Holy Song to the Holy Trinity. The family and friends follow the coffin, all carrying lighted candles to signify that they are lighting the deceased to the mansion of the Father of Light.

(e) This office for the burial of the dead is composed of

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prayers, songs, and tropars, which contain supplications for the repose of the soul of the departed and words of comfort to those who mourn his (her) demise. The office begins with the singing of the 90th and 118th Psalms, which describe the blessings of those who fully trusted in their God and kept His commandments during this life. The hymns for the dead are then sung, each preceded by the refrain: "Blessed art Thou, O Lord; teach me Thy statutes." These hymns are called "Eflogitaria" in Greek, which means "the blessed," and contain (in substance) that man was created after the image of God (though he bears the bonds of sin through transgressing the law of God and must return to the earth from which he was made), is still the creature of God to whom God may show compassion and purify him by his loving kindness and grant unto him the home country and make him a citizen of Paradise. These hymns close with the singing of "Allelulia" (thrice) "Glory be to Thee, O God . . ." Then follows the Canon composed of nine odes, each ode containing four hymns. At the end of the third, sixth, and ninth odes, the short ectenia "Again and again, in peace let us beseech of the Lord."

Choir: "Lord, have mercy."

Deacon or Priest: "Furthermore, we pray for the repose of the soul of the servant (handmaid) of God (N) departed this life that his (her) sins, voluntary and involuntary, may be pardoned; that the Lord God will establish his (her) soul where the just repose, the mercies of God, the Kingdom of Heaven, and remission of his (her) sins, we entreat of Christ, our King Immortal and our God."

Choir: "Grant it, O Lord."

Priest exclaims: "For Thou art the Resurrection and the Life and the repose of Thy departed servant (N), O Christ, our God, and unto Thee we ascribe glory, together with Thy Father Who is from everlasting, and Thine all-holy and good, and life-giving Spirit, now and ever . . ."

After the Canon, eight anthems (Idiomelia), set to each

of the eight tones, are sung. These anthems express very sympathetic feeling, are beautifully composed, and point out the vanity of this world, and how one weeps and wails when thinking of death and of our beauty, fashioned after the image of God, lying in the tomb disfigured, dishonoured, and bereft of form. For the comfort of the sorrowing friends, the Beatitudes are then sung, that is, that part of our Saviour's Sermon on the Mount containing the words of the Lord in regard to the happiness of good and just people. Then the lesson from the Epistle [1] and the Gospel [2] are read which refer to the resurrection of the dead in Christ. Then the short ectenia and parting prayer are recited as follows:

"May the Lord Jesus Christ our God, Who gave His divine commands by His holy Disciples and Apostles, that they should bind and loose the sins of the fallen (we, in turn, having received from them the right to do the same) pardon thee, O spiritual child, all thy deeds done amiss in this life, both voluntary and involuntary: Now, and ever, and unto ages of ages. Amen."

After the exclamation, a farewell Tropar is sung while the people present kiss the departed brother or sister. The Priest then pronounces the Benediction as follows:—

"May He who rose again from the dead, Christ our true God; through the prayers of his all-pure Mother; of the holy, glorious and all-laudable Apostles; of our holy and God-fearing Fathers, and of all the Saints, establish in the mansions of the righteous and the soul of His servant (N), who hath been taken from us; give him (her) rest in Abraham's bosom, and number him (her) with the Just; and have mercy upon us, in that He is good and loveth mankind."

Choir: "Amen."

Then, "Thy remembrance is everlasting, our deservedly blessed and ever remembered brother (sister)." (Thrice.)

(f) When the prayer is concluded, the coffin is carried to the cemetery. When the cemetery is reached, the coffin is

[1] 1st Thess. 4:13–18. [2] St. John 5:24–31.

placed near the grave and opened. The Priest then recites the "Trisagion" over the body of the departed, takes some earth and casts it crosswise upon the remains, saying:

"The earth is the Lord's and the fullness thereof, the round world and they that dwell therein."

Likewise, he pours oil from the shrine-lamp crosswise, and ashes from the censer, over the corpse, which is then buried, while those present sing the grave song "Open, O Earth, and receive that which was made from Thee" and "With the souls of the righteous dead, give rest, O Saviour, to the soul of Thy servant, preserving it unto the life of blessedness which is with Thee, O Thou Who lovest mankind."

"In the place of Thy rest, O Lord, where all Thy Saints repose, give rest, also, to the soul of Thy servant: For Thou only lovest mankind."

"Glory to the Father, and to the Son, and to the Holy Spirit."

"Thou art the God Who descended into hell, and loosed the bonds of the captives: Do Thou give rest, also, to the soul of Thy servant."

"Now, and ever, and unto ages of ages. Amen."

"O Virgin, alone Pure and Undefiled, who without seed didst bring forth God, pray thou unto Him that his (her) soul may be saved."

The family and friends then return to the house, where the Priest recites the "Trisagion" once more, and prays for the repose of the departed and for comfort for the family and friends. Then the dismissal: "Glory to God Who thus ordained."

Explanation

The body of the dead is washed after the custom of the Apostolic time.[3] It is done out of respect to the deceased, in order that he (she) shall present himself (herself) clean be-

[3] Acts 9:37.

fore the presence of God in the Resurrection. The body is clothed in new garments, typifying the new garment of incorruption [4] which we hope to put on in due time. The garments thus used correspond with the calling or rank of the deceased in accordance with the belief that—in the day of Resurrection—every man must render an account to the Creator of the manner in which he (she) has fulfilled his (her) duty in that state of life to which he (she) has been called. Thus, a monk is dressed in monastic garb and wrapped in his mantle (which is cut a little, in order that it may be laid about him in the form of a cross) and his face is covered to denote that in the earthly life he was estranged from the things of the world.

The Psalter is read over the body of an orthodox believer until the time of his (her) burial has come. This is done for the comfort of those who mourn for the departed, and also to incite them to prayer.

As I have already stated, the custom of the Orthodox Russians is to place upon the brow of the dead a strip of material upon which is depicted our Lord Jesus Christ, His Blessed Mother, and St. John the Baptist, together with the Thrice-Holy, "O Holy God, Holy Mighty, Holy Immortal One, have mercy upon us," and which they call a "chaplet," and explain as follows:—

The departed believer is so adorned with a wreath as is an athlete who, with honour, has left a battlefield of contest; or like a warrior who has won a victory. The figures printed thereon typify that he (she) who has run his (her) earthly race hopes to receive the crown in reward for his (her) deeds through the mercy of the Triune God, and the mediation of the Mother of our Saviour, and of His Forerunner, St. John. The Russian Orthodox are also accustomed to place in the right hand of the departed a holy picture (Icon) of the Blessed Saviour, in token that he has believed in Him and has surrendered his soul to Him; that in life he beheld the

[4] 1st Cor. 15:53.

Lord by anticipation and is now gone to see Him face to face in blessedness with the saved Saints. They also cover the body of the dead with a holy pall, in token that as one who has been a believer and has been sanctified by the Sacraments he (she) is under the protection of Christ.

At the funeral service four candlesticks are placed at the four sides of the coffin, thus forming a cross. Those, with the lighted tapers which the people hold in their hands during the service, typify the Light Divine wherewith the Christian is enlightened at Baptism, and the fervour of his prayers.

While the coffin is being carried from the house to the Church, and from the Church to the cemetery, the "Trisagion" hymn is sung; it is the song of the Archangels in honor of the Holy Trinity, and is sung at this time because the deceased is now being accompanied into the realm of the angels, who continually sing the Thrice-Holy Hymn.

If the Sacrament of Holy Unction has been performed upon the deceased previous to his decease, or prayer at his death, the oil and wine which remained therefrom are poured over his dead body. This anointing is Christ's token and a seal of confirmation that they who "die in the Lord" have wrought for Christ in the sanctification of their bodies, and have lived uprightly during their earthly existence.

The ashes which are scattered upon the dead have the same significance as the unconsumed oil—the life which is extinguished upon earth, yet acceptable unto God, like the sweet spices of the censer.

CHAPTER XVI

PRAYERS FOR THE DEAD

In explanation of the doctrine of the Holy Eastern Orthodox Catholic and Apostolic Church concerning the Prayers for the Dead, I will quote from the writings of one of the clergy of the Protestant Episcopal Church—the Rt. Rev. Frederick Joseph Kinsman, D.D., LL.D., Bishop of Delaware—in reference to same.

He says:—

"It is natural in the presence of a great harvest of death to consider beliefs concerning the dead, and among other things the right or duty of praying for the dead. There is at present discussion as to the desirability of reviving among ourselves such prayers for the dead as were used in the primitive Church. I have myself felt strongly, ever since I first thought much of Church practices, that prayer for the repose of the souls of the departed is the necessary expression of Christian instinct, and that it is unreasonable to deprive us of opportunity to express that instinct in the public prayers of the Church. In company with a great number, probably a majority, of our clergy and many others of our Communion, I habitually use such prayers in private; and I have also frequently said them in public when not using a Prayer Book office. Private and extra-liturgical use, however, are no substitute for use in regular and authorized ways. My convictions on the subject have been strengthened in the wider pastoral experience that has come to me as Bishop. I feel that our people miss something of the strength and comfort to which as Christians they are entitled in face of the separations caused by death by the Church's neglect to

commend the souls of the departed to God's mercy; and further, that, as many forms of commendation are now coming into private use, which do not conform to the simplicity, restraint, and majesty of the ancient prayers, it would be well to have the best form of such prayers indicated."

Principles Underlying Prayers for the Dead

The principle on which the practice must be based is that of unity in Christ. "It pleased the Father that in Him should all fullness dwell; and having made peace by the blood of His Cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in heaven or things in earth." The Christian is one who ought to live in the atmosphere indicated by St. Paul in the Epistles to the Colossians and Ephesians, a life "hid in Christ" Who "hath raised us up, and made us sit together in heavenly places in Christ Jesus," a life so related to the eternal order, that death is felt to be a mere incident of transition, and all relationships in Christ to be eternal. The true unity between us and ours here and now is in God, through our Lord, Who is the bond of union; and because the bond is eternal, the union is eternal, and death, which cannot destroy the union, does not bring to an end duties resulting from that union. The spirit and habit of prayer lift us above this world and this life; we lower both, if we seek to restrict them to what relates merely to the lower planes of experience. We keep in closest touch with those near and dear to us now through God. Prayer is our most certain means of deepening human intimacy. When some have preceded us into the other world, we still keep in touch with them through God; and spiritual intimacy ever growing will be revealed in its fullness hereafter. The plea that there is no Scriptural warrant for commending souls of our departed loved ones to God's care can only be urged by those who wish to treat the Bible as a col-

lection of specific rules of conduct, and, because very little of it has this character, feel it necessary to ignore the great principles of the teaching of Scripture. Nothing is more Scriptural than teaching that we cultivate a lively sense of things unseen, of God our Father, and our Lord, and of all, angels and men, who are our fellow-members in the Body of Christ. The duty of prayer follows as matter of course from any spiritual relationship.

Prayer for the dead may be thought of as a duty or as a right, the duty of giving, the right of expressing, Christian love. As a duty, it is part of the general duty to pray without ceasing for all men. We think of the dead not as annihilated, nor as wholly changed, merely as having passed to another stage of existence. Hence, the preference for expressions like "the departed" which refer to the soul rather than for "the dead" or other terms referring primarily to the body. In a sense Christianity knows no dead, and the commemoration of the departed before God is the practical expression of this conviction and hope. We must think of them too as still human. It is not Christian to assume a sudden transformation in personality at the moment of death. The condition, state, of the soul is changed, not the soul itself. Men at death are not made over into angels or beings of another sort, nor suddenly transformed to some character wholly different from that possessed at the moment of departure. Through death personality persists; and hence beyond death personal relationships and responsibilities persist. Such statements do we seem justified in making as implied in our Lord's intimations of immortality. "Today thou shalt be with Me in Paradise."

Prayer is not only a duty but also a right. We shall be prompted to commemorate our dead before God less by intellectual convictions of the soul's immortality and logical deductions therefrom, than by the human evangelical instinct of prayer itself. I know of no better statement of the case than was made to me years ago by a brother parson in

New Bedford. "Pray for the dead?" he said; "of course I do. I prayed for my brother every day while he was alive, and when he died, I could not stop." That is the point of the whole thing. Christian love cannot be balked in its expression at the edge of the grave. It feels that it "cannot stop." There is no reason why it should try to stop. To do so is to weaken conviction of the continuing personal life of those who have gone before us, to deprive ourselves of the strengthening that comes of all that enriches personal life, and others of the good that may come of intercessions. The late Archbishop of Canterbury, Dr. Temple, spoke of this in addressing the House of Lords on March 9th, 1900. "At this time there are hundreds of sorrowing souls very anxious about relations engaged in the war in South Africa. They have been praying for their loved ones out there, and they feel that it is hard that they may not have the comfort of praying for those who have fallen, when they know, as a great many of them do know, that prayers for the dead are not forbidden"—not forbidden by Christian principle, though not provided by English Prayer Books. Bishop Brent's little book on "Presence" expresses certain truths concerning the interchange of personal force, and as corollary has useful comments on the duty of intercession as a consequence of all personal relationships. The strange Christians are not those who keep alive the sense that these are eternal, but those who do not.

Objection is sometimes made to intercessions for the dead on the ground that we do not, and cannot, know how prayers will help them. It is quite true that we do not, and cannot, know this. It is equally true that we do not, and cannot, know that prayers do *not* help those in another stage of existence. There is equal presumption in either positive assertion or positive denial. We must act on faith and make assumptions. The point is that we must act on Christian faith and make Christian assumptions. To a Christian instinct prompts and Christian practice confirms. We do not know how prayers for the living help, how prayers for self

help; but the injunctions to pray are clear enough, and Christian experience demonstrates the usefulness of the practice. Some objections made to prayers for the dead apply equally to all prayers, and are often made by those who are far from being prayer experts. "Superstition" is a charge commonly made; but it is a charge to be scrutinized. It is sometimes alleged on grounds that apply equally to the crude imaginings of lowest savages, and to the most reverent beliefs of the world's greatest thinkers. Superstition to some is synonym for everything that lies beyond sense-perception. As has often been pointed out, on this assumption, "God is a superstition," and our own personalities are superstitions. To some God and prayer are twin superstitions; to others they are closely related truths.

Prayer is the natural expression of the soul which believes in God; and nothing in our Lord's revelation of eternal life compels us to check the soul's natural desires. His teaching that God is the God of the living forms the background for the Christian hope which in all ages has not hesitated to commend the departed to God's love and mercy and to keep alive their memory in the life of prayer. All injunctions to prayer, both of our Lord and of the Apostles, emphasize the duty of comprehensive intercession.

One instance is alleged of a possible prayer for the dead in the New Testament, II Tim. 1:16–18. Most of the commentators think that when St. Paul says, "The Lord give mercy unto the house of Onesiphorus" instead of "to Onesiphorus and his house," he implies that Onesiphorus had died. If so, the following ejaculation, "The Lord grant unto him, that he may find mercy of the Lord in that Day," is a simple prayer for one departed. The expression has been so used in all ages by the Church. But even if this inference is mistaken, St. Paul's teachings about the unseen world, and his feeling about those in the unseen world, with his appeals for all-embracing intercessions, are sufficient illustration and justification of the principles on which the Christian practice

rests. St. Paul was a Jew and doubtless familiar with Jewish prayers for the dead, for which our Lord's sanction also is not unreasonably assumed, and keenly alive to the things unseen that are eternal. "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God." We cannot conceive that St. Paul would have hesitated to pray, "May the souls of the faithful through the mercy of God rest in peace," or definitely for his own parents or others belonging to him in the other world, "Grant them, O Lord, eternal rest, and let light perpetual shine upon them.

Practice of the Early Church

That apostolic teaching and example sanctioned simple petitions to God that the faithful may rest in peace was universally assumed in the early Church. The evidence that the Christian dead were everywhere prayed for in the earliest days is much more than sufficient. All early liturgies contain intercessions for the departed; there are numerous references to the practice and to the forms of prayer used from the early second century onward; there is much archaeological evidence in the inscriptions of early Christian cemeteries. Among the more important examples are the epitaph of Abercius, Bishop of Hierapolis, and the Canons of Hippolytus in the second century; the Testament of the Lord, the Prayers of Serapion and the Lectures of Cyril of Jerusalem in the middle of the fourth century; and the Apostolic Constitutions and writings of St. Chrysostom and St. Augustine a little later. The evidence makes it clear that the intercessions for the dead contained in all the existing texts of liturgies are not insertions of comparatively late date, but in substance part of the official acts of the Church from the earliest times. Considerable evidence comes from the African

Church. Tertullian tells of special prayers and oblations on the anniversaries of deaths, of husbands praying for departed wives and wives for departed husbands, that they might find rest and refreshment in their present state and part in the first resurrection. St. Cyprian mentions the same customs and tells that a distinction was made in case of martyrs, in that, whereas all the dead were prayed for alike, in the case of martyrs, thanksgivings were added for their good examples. "For the martyrs they offered the oblation of prayer and of praise and thanksgiving; for others prayers chiefly."

A typical example of the kind of petition commonly used is to be seen in the Liturgy of the Apostolic Constitutions. "We offer unto Thee for all Thy saints, that have lived well-pleasing in Thy sight from the foundation of the world, for patriarchs, prophets, holy men, apostles, martyrs, confessors, bishops, presbyters, deacons, sub-deacons, readers, singers, virgins, widows, laymen, and all whose names Thou alone knowest."

St. Cyril of Jerusalem in his Catechetical Lectures in explaining the intercession in the Eucharist comments: "Then we pray for our Holy fathers and bishops and all that are fallen asleep before us, believing it to be of advantage to their souls to be prayed for while the holy sacrifice lies upon the altar."

Epiphanius of Cyprus, writing of some heretics called Aerians who ridiculed prayers for the dead, says: "We have many good reasons for mentioning the names of the dead in prayers, because it is some advantage to sinners, though it does not cancel their crimes; because it puts a distinction between the perfection of Christ and the imperfection of all other men; therefore, we pray for righteous men, fathers, patriarchs, prophets, apostles, evangelists, martyrs, confessors, bishops, hermits, and all orders of men."

St. Augustine in his Confession tells of his Mother's dying request, "Lay this body anywhere; let not care for that in any way disquiet you; this only I request that you should re-

member me at the Lord's altar, wherever you may be." Augustine also gives a prayer which he offered for the souls of his Mother and Father. "I, therefore, O my Praise and my Life, the God of my heart, setting aside a little her good actions, for which I joyfully give Thee thanks, now make intercession for the sins of my Mother. Hear me through the mediation of His wounds, Who hanged upon a tree, and now sitteth at Thy right hand to make intercession for us. Let her therefore rest in peace with her husband; and do Thou, Lord, inspire all those Thy servants that read this, to remember Thy handmaid Monica at Thy altar and Patricius her husband."

The sacramentary of Gregory the Great contains this collect, a good example of the sort of prayer probably used everywhere during the early centuries of the Church's life.

"Remember, O Lord, all Thy servants, men and women, who have gone before us in the seal of faith, and sleep in the sleep of peace; We beseech Thee, O Lord, to grant unto them, and all that rest in Christ our Lord." Until the end of the sixth century prayers for the dead were of this simple character. Both in East and West liturgical intercessions for the departed related to all men alike, the saints including the Blessed Virgin being prayed for with all other classes of souls.

The doctrine of the Holy Eastern Catholic and Apostolic Church on the subject of prayer for the dead is as follows:

Relying upon the statement of the Bible, "For it is easy before God in the day of death to reward every one according to his ways . . . and in the end of a man is the disclosing of his work." [1] Also the saying of St. Paul: "And it is appointed unto man once to die, but after this the judgment." [2] The Church believes and teaches that there is a special judgment for every soul as soon as it is separated from the body. If his (her) deeds were good, the angels

[1] Eccl. 11:28–29. [2] Heb. 9:27.

carry his (her) soul to a proper and befitting place in heaven, i. e., Paradise, but if his (her) deeds were evil, his (her) soul goes to the place of torment, i. e., hell. (St. Luke 22:16.) Such souls are kept in their appointed places until the day of the general judgment, in which the Lord and upright Judge shall judge the peoples of all nations, after the resurrection of their bodies. "He shall set the sheep on His right hand, but the goats on the left," [3] and, after He commends the just for their goodness and rebukes the wicked for their sins, He shall say, "These shall go away into everlasting punishment; but the righteous into life eternal." [4] Nevertheless, previous to the general judgment the souls of the righteous do not enjoy complete happiness, nor do those of the wicked suffer complete torment. The souls of the former are consigned (soon after the special judgment) to certain places in Paradise. They are likened unto faithful servants who remain in the mansion of their master awaiting their reward, each according to his faithfulness, and, while so doing, are merry and glad, likewise the souls of the righteous previous to the general judgment, because of the eternal happiness awaiting them in Paradise. The souls of the wicked (after the special judgment) are sent downward to hell. They are like victims arrested and detained in jail awaiting sentence, each according to his crime. They feel very sorrowful and grieve because of the eternal torments awaiting them in hell after the general judgment. As we read in the Epistle of St. Paul to the Hebrews, "And these all, having obtained a good report through faith, received not the promise; God providing some better things for us, that they without us should not be made perfect," [5] which indicated, that at the time of the general judgment, the dead shall be raised, every one entire, i. e., soul and body, "And all things that are done, God will bring into judgment for every act, whether it be good or evil." [6] After this has been

[3] St. Matt. 25:31–46.
[4] Matt. 25:46.
[5] Heb. 11:39–40.
[6] Eccl. 12:14.

done, then they who have done good shall come forth unto the resurrection of life, and they that have done evil unto the resurrection of damnation.[7]

Death, according to the teachings of Holy Writ, does not sever the tie or union and fellowship which exists between the members of the Church visible. Therefore, those who have departed this life are either good or bad, i. e., sanctified and glorified in heaven, or wicked and tormented in hell. For this reason the Holy Church, while it honours and venerates the Holy Saints, respects their honourable remains, their holy pictures, and their intercession and mediation before God for those who are in this life, ceaselessly prays the merciful God for the repose of the souls of all its followers who have died with the hope of everlasting life, and that to them may be remitted every transgression, voluntary, and involuntary, that they may be found worthy at the last day to be delivered from the torments of hell and dwell with their brethren, the Saints, in the heavenly mansions.[8]

In other words, the Holy Eastern Orthodox Catholic and Apostolic Church teaches and believes that all its sons and daughters who confessed their sins before death, but did not have an opportunity to bring forth fruits worthy of penance, such as prayers, alms, fasting, etc., can be delivered from the pangs of hell—not through penance or worthiness in themselves, because they had no opportunity to do so before death—they may be saved through the prayers of the Church to the Merciful God for them, the deeds of mercy on their behalf, and especially for the offering of the Holy Bloodless Sacrifice (Liturgy) for the repose of their souls.

This doctrine of the Church concerning the prayers for the dead is based on the teachings of the Holy Bible and the old traditions of the Church. Although the Bible contains no explicit passages in reference to prayers for the dead, that cannot be taken as an excuse for rejecting this cherished

[7] St. Jno. 5:29.

[8] See St. Matt. 22:23.

doctrine. It is possible that Divine Wisdom omitted explicit passages in that respect lest those who are living might rely entirely upon the great benefits of this doctrine and neglect and not care to "with fear and trembling work out their own salvation." [9] On the other hand, there is nothing in the Bible which forbids it, but, on the contrary, we read therein much which strengthens and confirms the doctrine of prayers for the dead.

First: The Bible teaches us to "Pray for one another" [10] and "for all men," [11] without specifying time or place. Therefore, it is our duty to pray for our brethren, whether they be with us or absent—whether living or having departed this life. "For whether we live we live unto the Lord, or whether we die, we die unto the Lord. Therefore, whether we live, or whether we die, we are the Lord's." "For all live to him." [12]

Second: The Holy Bible also commands us to pray for our brethren whose sins are unto death. "He that knoweth his brother to sin a sin which is not to death, let him ask and life shall be given to him who sinneth not to death. There is a sin unto death; for that I say not that any man ask." [13] Inasmuch, as all Christians who die having repented of their sins are considered saved from every sin unto death, therefore, the prayer of the Church is able to secure eternal salvation. But those who die unrepentant (even at the last moment before their death) their sin is unto death, and, in accordance with the teaching of St. John in his Epistle, the Church does not pray for them.

Third: The Holy Scriptures tell us that our Lord has promised that "Whatsoever ye shall ask the Father in my name, that will I do." [14] There is no doubt then that our heavenly Father fulfills all the supplications which are offered by the Church in behalf of the dead, because they are

[9] Eph. 2:12.
[10] St. James 5:16.
[11] 1st Tim. 2:1. Eph. 6:18–19.
[12] Rom. 14:8.
[13] 1st John 5:16.
[14] St. John 14:13.

offered to Him in the name of the Lord Jesus Christ, especially in the Holy Bloodless Sacrifice.

Fourth: The Holy Bible also tells us "Whosoever shall speak a word against the Son of Man, it shall be forgiven him, but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world nor the world to come." [15] This very clearly shows that every sin—no matter how grievous it may be—can be forgiven, if the person repents before death. "Whosoever shall speak a word against the Son of Man" means that sin may be forgiven by petition either in this world or in the world to come, that is, either before or after death, but no sin—no matter how small—will be forgiven, either in this world or in the world to come, if the person dies persisting in sin and without repentance. The meaning of "But that shall speak against the Holy Ghost" is that such a person cannot be forgiven either before or after death. This is sufficient proof that the forgiveness of sins which are not for death, i. e., that sins repented of before departing this life, may be forgiven after death. Consequently, the prayers which the Church offers for all the dead who repented of their sins before death are helpful and profitable.

Fifth: The Bible also informs us that our Lord and Saviour Jesus Christ has the "keys of death and of hell." [16] Therefore, he is able to open the gates of hell to deliver those bound therein, to forgive their sins, cleanse their iniquities, and make them worthy of His kingdom. Inasmuch, as sinners are not able themselves to "bring forth fruits worthy of penance." [17] Jesus Himself forgives their sins and makes them worthy of the Heavenly Kingdom through the prayers of the Church, and especially through the Holy Bloodless Sacrifice, which is "unto remission of sin." [18]

All the passages of Scripture regarding prayer for the dead are (with a few exceptions) taken from the New Tes-

[15] St. Matt. 12:32.
[16] Apo. 1:18.
[17] St. Luke 3:8.
[18] St. Matt. 26:28.

tament. The doctrine of prayers for the dead is also contained in the Old Testament. In the second Book of Maccabees we find proof that this custom was known in the old Jewish Church, as we are told that Judas the Chief of the Jews (the Maccabees) when he came with his company after the victory over Gorgias, the Governor of Idumea, to take away the bodies of those who were slain for burial, found under the coats of the slain some of the donaries of the idols of Jamma, which the laws of the Jews forbid. It was then all blessed the just judgment of the Lord, Who had discovered the hidden things, and so proceeded to pray, beseeching God that the sin they had committed "might be forgotten." [19] Furthermore, Judas "making a gathering he sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection. For, if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead. . . ." These words are so forcible that they require no comment.

It is frequently stated that the two Books of Maccabees are Apocryphal. Our Church teaches that the books which are called "Apocrypha" are not equal in value to the rest of the Old Testament, but that they are to be read for instruction in morals and not to establish doctrines, but it has never been denied that they are truthful historical documents, and serve to demonstrate that it was the custom among the Jewish people to offer up prayers and sacrifices for their dead. This is what the Holy Bible teaches us concerning prayers for the dead.

From old tradition we learn that the doctrine of prayer for the dead has descended from the Apostolic time, as we are assured, First: By all the old Liturgies of the Church handed down to us by our forefathers, and which are kept by our Holy Eastern Orthodox Catholic Church, such as the Liturgy of St. James, the brother of our Lord after the

[19] 2nd Mac. 12:43–46.

flesh; the Liturgy of St. Basil the Great; the Liturgy of St. John Chrysostom; and the Liturgy of St. Gregory Diologos. Second: By all the Church Liturgies of the schismatic Roman Church, such as the Latin Liturgy, the Spanish Liturgy, the French Liturgy, Mozarabic Liturgy, and others. Third: By the Liturgies of the old Oriental Churches, which were in unity with the Holy Mother Church until the fourth and fifth centuries, i. e., the Nestorian Church, the Eutychian Church, Assyrian Church, Armenian Church, Coptic Church, and others. All the Liturgies mentioned—without exception—contain prayers for the dead, and their providential preservation serves as a triumphant vindication of the venerable antiquity of the doctrine of the Mother Church—prayers for the dead.

The testimonies of the early Fathers of the Church and their teachings upon this subject are numerous. The following is taken from the writing of our Holy Father, St. John the Damascene, Patriarch of Constantinople:

"It was not without good reason ordained by the Apostles that mention should be made of the dead in the tremendous mysteries, because they knew well that they would receive great benefit from it, and the Church of Christ, which is spread to the uttermost part of the earth, still ever since, as it is now, and it will be to the consummation of the world, holds fast this Apostolic doctrine, because the Christian faith which is free from all errors, never receives anything unnecessary, and does not keep except what is profitable for salvation and acceptable before God.[20]

And above all, our Blessed Saviour came to lop off excrescences which had grown on the body of the Jewish ecclesiastical code, and to purify the Jewish Church from those human traditions which, in the course of time, became like tares mixed with the wheat of sound doctrine. We read in the Gospels that Jesus condemned the Scribes and Pharisees for innovations in doctrine and discipline, but He never at

[20] St. John's Sermon on the dead in the Faith.

any time reproved them for praying for the dead, although He knew that practice prevailed among the Jews. Nay, but on the contrary, He instituted that doctrine, as has already been stated.

It is a well known fact that Mohammed, the Prophet of the Moslem, took his religion from the Jews and Christians, and we find that prayer for the dead prevails among all the different sects of Islam, which indicates that it was the custom of both Jews and Christians to pray for their dead.

Again, when we pray for our brethren in the flesh, we pray for their souls, not for their bodies. Therefore, why can we not pray for them while out of the flesh so long as their souls are still the same?

CHAPTER XVII

PRAYERS FOR THE DEAD ON THE THIRD, NINTH, AND FORTIETH DAYS AFTER DEATH THE BOILED WHEAT IN THEIR REMEMBRANCE

Among the old practices of our Holy Church adopted from the days of the Apostles—is the offering of divine prayer—with the Holy Liturgy—for the repose of the souls of the Orthodox believers who departed this life in the hope of everlasting life. These prayers are offered every day after their death, and especially on the third, ninth, and fortieth days; also at the end of the third, sixth, and ninth months, and at the end of one year. After that, on the anniversary of his (her) death. If the day for prayer for the dead falls on the day in which no prayers for the dead can be offered it will be postponed, even if it is the remembrance of the third, ninth, or fortieth day. The days upon which memorial service for the dead is forbidden are from Christmas until Epiphany; the first week in Lent; Passion Week; Easter Week, and all other Great Feasts.

The practice of praying for the dead on the third, ninth, and fortieth days after his (her) death has descended from Apostolic times. Authority for this statement is found in the book entitled "The Orders of the Apostles" and in the writings of the great Doctors and Fathers of the early Church, namely, St. Ephriam the Syrian, St. Macarios of Alexandria, St. Cyril of Jerusalem,[1] St. Peladios, St. Eseedor, and others in the fourth century, although they vary in their interpretation.

First: In accordance with the book "The Orders of the

[1] All of the Fourth Century.

Apostles," the prayer on the third day is for the Saviour, who rose on the third day; the prayers on the ninth day are for the remembrance of the living and the dead; and the prayers on the fortieth day are in pursuance of the ancient law, because the Israelites used to mourn their dead for forty days; the prayers at the end of one year are for the departed individual.[2]

Second: St. Macarios of Alexandria says in his sermon "The Departed Soul" that, after leaving the body, the soul continues for forty days ascending in the air, which is full of evil spirits; (St. Paul refers to this in his Epistle to the Ephesians "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.[3] For we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," [4] that the spirit during this time is carried by the angels who present it before the Great Judge three times, namely, the third, ninth, and fortieth days after departing this body. Therefore, the prayer for the departed soul on these days is very profitable, because it will then be in the presence of God for private judgment, and on the fortieth day will be assigned to its place of abode.

Third: St. Simon, Bishop of Thessalonica, says that prayers on the third day indicate that the departed was from the beginning formed by the Holy Trinity; those on the ninth day indicate that the body of the departed has returned unto the earth from which it was composed, but the spirit, which is not material, is counted among the ranks of the nine choirs of angels, who are not material; prayer on the fortieth day indicates that the body of the departed shall be united to his (her) soul on the Day of Resurrection, and, in a more glorious manner, he shall ascend into heaven, as

[2] "Orders of the Apostles," p. 42.
[3] Eph. 2:6.
[4] Eph. 6:12.

did our Lord, and shall be caught up in the clouds to meet the Great Judge. These three prayers are indicated by the remembrance of the dead on the third, sixth, and ninth months.

Fourth: St. Ephostratios of Constantinople and St. Philip the Hermit say that prayers for the dead on the third day after death are offered because the Lord Jesus Christ Himself is risen from the dead and showed Himself to His Disciples for the first time on the third day after His burial. The prayer on the ninth day is offered because Jesus Christ showed Himself to His Disciples for the second time eight days after His Resurrection, viz., the ninth day. The prayer on the fortieth day is offered because our Lord appeared to His Disciples for the last time on the fortieth day, after which He ascended into heaven.

No matter what the interpretation, no one can deny that prayers for the dead is an old practice descended from Apostolic times, and that it is founded upon a Church doctrine proved by passages from Holy Scripture, viz., the duty of the Church to pray for the repose of the souls of the Orthodox believers who departed this life in the hope of everlasting life.

With reference to the boiled wheat in remembrance of the dead, I will say, that there is an old custom in the Church that the kinsmen of the deceased, when they ask the Priest to offer the Divine Bloodless Sacrifice for the repose of the soul of their dear one, and for the remission of his or her sins, not only supply the altar-bread and wine for the Holy Liturgy, but also bring a tray filled with boiled wheat, mixed with some sort of a sweet. This tray is placed on a table before the Holy Door or before the Icon of Christ or His Mother. When the Holy Liturgy is over, the Priest comes out and stands before the table upon which the tray of wheat has been placed and recites the prayer of the Trisagion.

The wheat is a symbol of the resurrection of the bodies

of the dead, and, inasmuch as the grain of wheat must be buried in the ground and die in order to bring forth fruit, so, likewise, the body of the dead must be buried in the ground and decay in order that it may live again. (See St. John 12:24–25. 1st Cor. 15:36–38.) The wheat is offered boiled and suitable for eating. Those who partake of it ask God's mercy upon the soul of the departed. The sweet which is added to the wheat typifies the sweetness of everlasting life.

CHAPTER XVIII

WHY THE HOLY EASTERN ORTHODOX CATHOLIC AND APOSTOLIC CHURCH DOES NOT BELIEVE IN PURGATORY

It has been stated in a previous chapter that the Holy Eastern Orthodox Catholic and Apostolic Church—upon the basis of Scriptural dogma and ancient tradition—teaches that after death there are only two places of abode, viz., heaven and hell, and that they each contain "many mansions," which shows that the souls of the just shall not all be in one place in heaven; nor shall the souls of the wicked all be in one place in hell, but the soul of each one of the just in a proper place, according to its worthiness of reward; and the soul of each of the wicked in a different place of torment, according to the gravity of the sin. Also that some of the souls which are condemned for sins "which are not unto death" and which were repented for before death, but had no opportunity to bring forth fruits worthy of penance, are helped by the prayers of the church (especially the offerings of the Bloodless Sacrifice) for its repose and for the forgiveness of all sins, and enable it to be transferred to the mansions of rest. But, the schismatic Roman Church (which is separated from its founder and mother, the Eastern Church) has invented, for the sake of filthy lucre,[1] a third place called "Purgatory," which it describes as follows:—

"Purgatory is a state of suffering after this life, in which those souls are *for a time detained* who depart this life after their deadly sins have been remitted as to the *stain and guilt*, and as to the *everlasting pain* that was due to them; but who

[1] 1st Pet. 5:2.

have on account of those sins still some debt of *temporal* punishment to pay; as also those souls which leave this world guilty only of *venial* sins. In purgatory these souls are purified and rendered fit to enter into heaven, where nothing defiled enters.

"Catholics believe that a Christian who died after *the guilt and everlasting punishment* of mortal sin have been forgiven him, but who, either from want of opportunity or through his negligence, has not discharged the debt to the justice of God, is in purgatory.

"They believe also that those Christians who die with the guilt of venial sin only upon their souls do not immediately enter heaven, where 'nothing defiled' can enter, but go first to purgatory *for an allotted time,* and after being purified there from the stain of these venial or lesser faults, are admitted into heaven. As to the place, manner, or nature of these sufferings, nothing has been defined by the Church." [2]

The Holy Eastern Orthodox Catholic and Apostolic Church rejects this strange doctrine of purgatory for the following reasons:—

First: Because this doctrine is not warranted by sacred writings, either directly or indirectly, and also because there is no mention made of purgatory in either the Old or the New Testament.

Second: The doctrine of the Roman Catholic Church that the souls who did not satisfy the justice of God in this life, and have departed in the love of God before they have made satisfaction for their sins—both of commission and omission —by fruits meet for repentance, are cleansed by purgatorial pains after death is contrary to sound Christian doctrine, which teaches that full satisfaction to the justice of God—or the full remission for all our sins—has been paid by the atonement of our Lord Jesus Christ, which has been offered once for all; He having assumed all the sins of men, suffered

[2] "Catholic Belief," p. 161.

the pain and passion which the human race deserved so that all man has to do to obtain justification is to possess the saving worthiness of Christ through repentance, faith, and meet fruits. The teaching of the Romish Church that sinners, besides possessing the saving worthiness of Christ by repentance, faith and good works, must suffer purgatorial pains in order to satisfy the justice of God leads to two conclusions: (a) Either the satisfaction which our Lord gave to God for the sins of men is not complete, and, therefore, sinners are compelled to suffer purgatorial pains to satisfy Divine justice, or, (b) That faith and good works are not sufficient to enable believers to obtain the worthiness of Christ. Both of these conclusions are unsound.

Third: The claim of the Church of Rome that souls in purgatory can be cleansed from sins by purgatorial fire, and satisfy the justice of God by their sufferings and pain therein, is ridiculous and unsound, because, no matter how we interpret that fire—whether real or metaphorical—we find it insufficient for that purpose; for, if it is a material fire, it is not able to cleanse the soul—which is spiritual and immaterial—and, if it be metaphorical fire, i. e., affliction of the soul through its feeling of sin, it is not able to bring the soul any benefit whatsoever, because after death there is no privilege for repentance nor for worthiness, as the Holy Eastern Church teaches, and the Roman Church agrees with it on this point.

Fourth: By the doctrine of purgatory, the Roman Church contradicts itself, because on one hand it claims that the souls in purgatory are cleansed for a certain appointed length of time by purgatorial pains, and, on the other hand it says that these souls are benefited by the prayers, alms, and other offices on the part of the Church—with the holy sacrifice of the mass—and that all these things decrease their pain and suffering in purgatory. The contradiction is very evident, because if the soul (according to the doctrine of the Papish Church) must remain in purgatory until it is

cleansed from its sins and has satisfied Divine Justice, then the prayers, alms, masses, etc., which are offered for its repose and rest, by increasing its debt to Divine Justice causes the soul to be retained in purgatory for a longer time than is allotted to it by Divine Justice.

Fifth: The doctrine of the Roman Church as to purgatory does not agree with the indulgences granted by the Holy Father—the Pope—to the living and to the dead. And, if the claim of that church that the salvation of the souls in purgatory depends upon the will of the Pope is true, why then does His Holiness permit one Christian soul to remain in that most uncomfortable place? Is it not his duty as the Vicar of Christ to be merciful, kind, and the lover of all mankind, like unto his Master, while he claims to be His representative on earth, and especially to the members of his Church?

I wonder why a soul of the Roman Church needs to go to purgatory, or why any soul should be lost, as long as every member of that Church has an opportunity to obtain forgiveness for all his sins, even if he lives to be a hundred, as all he has to do is to repeat the following prayer, which is taken from a prayer book of the Roman Church, and is as follows:

PRAYERS
ORDERED BY OUR HOLY FATHER
POPE LEO XIII

To be said kneeling, after the celebration of the Low Mass, in all Churches of the world.

Hail Mary, etc., to be said thrice by the Priest and people: and then, Holy, holy Queen, etc.

"O God, our refuge and our strength, look down in mercy on Thy people who cry to Thee; and by the intercession of the glorious and immaculate Virgin Mary Mother of God, of St. Joseph her Spouse, of Thy blessed Apostles Peter and

Paul, and of all the Saints, in mercy and goodness hear our prayers for the conversion of sinners, and for the liberty and exaltation of our holy Mother the Church. Through Christ our Lord. Amen."

"Holy Michael, Archangel, defend us in the day of battle; be our safeguard against the wickedness and snares of the devil. May God rebuke him, we humbly pray: and do thou, Prince of the heavenly host, by the power of God, thrust down to hell Satan and all wicked spirits, who wander through the world for the ruin of souls. Amen."

Our Holy Father, Leo XIII, grants to all who recite the above Prayers, an Indulgence of three hundred days.[3]

Why the necessity of a purgatory, masses, alms, etc., so long as one has such an exceptional opportunity to have one's sins forgiven before departing this life?

In addition to what has been said, if we admit, for the sake of argument, that there is a purgatory, we then find ourselves face to face with problems for which we can find no solution, among them the following:—

First: Is it possible that the justice of God allows the soul to suffer pain alone in purgatory without the body sharing in its pain, as it was its companion in committing sin?

Second: How can the soul which has been cleansed in purgatory, according to the Roman Church doctrines, join the body on the day of judgment, when the body was not cleansed as was the soul, or, in other words, how can the pure soul join the sinful body and both enter heaven, when the Bible tells us that "There shall not enter into it (heaven) any thing defiled, or that worketh abomination or maketh a lie?" [4] The Roman Church believes that to be true. Does the soul in purgatory take the place of the body also?

Third: What will become of those souls that did not finish their time in purgatory on the day of resurrection and general judgment; will they be pardoned and excused from completing their sentence, or will they be brought to judg-

[3] Catholic Manual p. 48.

[4] Apoc. 21:27.

ment and then sent back to purgatory to finish up the period of punishment; or do the bodies belonging to these souls take their place at the judgment in the same manner as the souls took the place of the bodies in purgatory? If so, then arises the question: Is it possible for the body to rise without the soul returning to it, or will God postpone the judgment until the souls in purgatory complete their time?

For all the above reasons, our Holy Church—The Holy Eastern Catholic and Apostolic Church—which has kept the true faith and sound doctrine, rejects the doctrine of purgatory as a strange and invalid one, especially because of the later date of this theory of the Roman Church after its separation from the Eastern Church, and unwarranted by the Bible. And also because it has no foundation in the old tradition of the Primitive Church and was not taught by any of the Holy Fathers of the early Church, and also because it is contrary to the sound doctrines of the Church and sound reasoning does not and cannot accept it.

CHAPTER XIX

REVERENCE TO AND INVOCATION OF ANGELS AND SAINTS—HOLY VIRGIN

We read in the Apostles' Creed, "I believe in the communion of saints." The obvious and true sense of these words is that death is not the end of all things, nor a barrier separating us from those who have preceded us to the other world, but that there exists an intercommunion or spiritual communication between the children of God, whether abiding in heaven or sojourning on earth. This unity between the earthly and heavenly Church is formed by their common relation to One Head—our Lord Jesus Christ—and by communion with each other. The means of communion between the heavenly and the earthly Churches is the prayer of love and faith. The faithful members of the Church militant (upon earth) in offering their prayers to God Almighty at the same time call to their aid the Saints who are members of the heavenly Church, knowing that they can more readily approach God and are in no danger of offending Him, but, by their prayers and intercessions, purify, strengthen, and offer before God the prayers of the faithful dwelling on earth, and, by the will of God, work graciously and beneficently upon them, either by invisible virtue or by distinct apparition, and in divers other ways. The unity between the heavenly and the earthly Churches is shown, first by the believers adoring and honouring the Saints and also by the invocation and intercession of the Saints for the believers.

Again, inasmuch as God "is not the God of the dead, but

of the living," [1] as our Lord has told us, and, inasmuch, as the Church (which consists of all believers living and dead) is the "body of Christ," [2] as St. Paul tells us; and, also, as Jesus is the Head of the Church, both "in heaven and on earth," [3] death can not and will not abolish or sever the union between the members of the heavenly Church and the members of the earthly Church, so long as they are "one body," with "one head," and the head (which is in heaven) cannot be separated from His body which is still partly on earth. This is what St. Paul referred to when he said, "Now therefore you are no more strangers and foreigners, but are fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles, Jesus Christ Himself being the chief corner stone." [4] That it is the duty of all true believers to honor and adore the Saints cannot be disavowed, and those who attempt such disavowal distort the Scriptures and ignore the truth contained therein, because that Sacred Book teaches that the Saints are sublime and far more perfect than ourselves, and that they are the friends of Jesus," [5] "the friends of God" [6] and "the sons of God, heirs indeed of God, and joint heirs with Christ." [7] The consequence, then, is that "whosoever receiveth them receiveth Jesus and the Father who sent Him." [8] Furthermore, Christ promised great reward to whomsoever honors His Saints when he said, "He that receiveth a prophet in the name of a prophet shall receive the reward of a prophet, and he that receiveth a just man in the name of a just man, shall receive the reward of a just man, and whosoever shall give to drink to one of these little ones a cup of cold water in the name of a disciple, verily, I say unto you, he shall not lose his reward." [9]

Therefore, if our Lord Jesus Christ so loved His Saints

[1] Mat. 22:23.
[2] Eph. 1:23.
[3] Eph. 1:10.
[4] Eph. 2:19–20.
[5] St. John 15:4.
[6] Psalms 138:17.
[7] Rom. 8:16–17.
[8] Mat. 10:40.
[9] Mat. 10:42.

that He bestowed upon them so great honor and glory, and called them His brethren, friends, joint heirs and partakers of His glory,[10] is it not the duty of every believer in Jesus Christ to love, honor and adore them, and endeavor to follow in their footsteps and imitate their virtues, as St. Paul tells us: "Remember your prelates who have spoken the word of God to you, whose faith follow, considering the end of their conversation." [11] The same Apostle praised the Galatians because "You despised not, nor rejected, but received me as an angel of God, even as Christ," [12] He also commanded the believers in Corinth to honor and respect the Apostles of Christ, "For we are the good odour of Christ unto God, in them that are saved, and in them that perish, to the ones (who perish), indeed, the odour of death unto death." [13] The relics of the Saints and martyrs are also to be held in veneration.

The Protestant sects object to the invocation of Saints, claiming that by so doing we place them between God and man thereby making them mediators in like manner to Jesus Christ Who is the only Mediator. This objection has no foundation in fact, because we believe that Jesus is the only Mediator of redemption and also of intercession by His own rights and merits, whereas to the Saints belongs not the mediation of redemption, but only a mediation of intercession, and this through the merits of our Saviour Jesus Christ, Who is also their Saviour. Hence, the prayers of the Church are ended with the words, "through Jesus our Lord."

In the sense of being an intercessor through Jesus Christ, a Saint, or anyone on earth who prays for his neighbor, may be considered and called a mediator, as was Moses, who could say of himself, "I was the mediator, and stood between the Lord and you." [14]

The custom of the early Church to invoke the Saints of

[10] 1st Pet. 1:4. Heb. 4:6.
[11] Heb. 13:7.
[12] Gol. 4:14.
[13] 2nd Cor. 2:16.
[14] Deut. 5:5.

the heavenly Church is grounded on an old tradition, the principle of which is also found in the Holy Scriptures, as when the Prophet David cries out in prayer: "O Lord God of Abraham, Isaac, and of Israel our father" [15] he makes mention of Saints in aid of his prayers, just exactly as the Church now calls upon Christ by the prayers of His Saints, angels, Most Pure Mother, etc.

In reference to mediatory prayer of the Saints in heaven, we have the testimony of the Holy Scriptures. John the Evangelist, in his Revelation, saw in heaven an angel to whom was given much incense that he should offer it, by the prayers of the Saints, upon the golden altar which was before the throne, and the smoke of the incense ascended up by the prayers of the Saints out of the hands of the angel before God.[16]

The Holy Scriptures also tell us about the beneficent apparitions of Saints from heaven. St. Matthew relates that after the death of our Lord Jesus Christ many bodies of the Saints arose, came out of their graves and went into the Holy City and appeared unto many.[17] Naturally, such a great miracle could not be without some adequate end. Very likely, the Saints who then arose appeared for the purpose of announcing the descent of Jesus Christ into hell, and His triumphant resurrection, and so move those born in the dispensation of the Old Testament to pass over more readily into that of the New, which was then opened.

We also find proof in the Bible that the Saints, after their departure, work miracles through certain earthly means. The fourth Book of Kings testifies that by touching the bones of the Prophet Elisha a dead man was raised to life.[18] We read in the Book of Acts of the Apostles how St. Paul, not only in his own person wrought healings and miracles, but that the same was also done in his absence by the application of handkerchiefs and aprons taken from his body.[19]

[15] 1st Chron. 19:18.
[16] Rev. 8:3–4.
[17] St. Mat. 27:52–53.
[18] 4th Kings 13:2.
[19] Acts 19:12.

By this example, we may understand how the Saints, even after death, may, in like manner, work beneficently through earthly means which have received virtue from them.

We also read in the Bible that angels were worshipped by Abraham and Joshua,[20] and that the Prophets Samuel and Elisha were worshipped, that is, treated with marks of honor and reverence.[21] In the 1st Book of Chronicles, we read: "And all the assembly blessed the Lord of their fathers, and they bowed themselves and worshipped the Lord and the King." [22]

St. James informs us that "the prayer of a righteous man availeth much." [23] We find that St. Paul earnestly asked the prayers of the Christians in Rome in the following manner: "I beseech you, therefore, brethren, through our Lord Jesus Christ, and by the charity of the Holy Ghost, that you help me in your prayers for me to God." [24] All Christians admit that it is right and helpful to ask the prayers of holy persons upon earth, therefore it surely cannot be wrong or useless to ask the prayers of the Saints in heaven, whose salvation is now secure and who will more earnestly and effectually prevail by their intercessions than they did when here among sinful humanity.

It must be understood that there is a difference between the divine worship known as "Latria," which alone is due to God Almighty, and the worship known as "Dulia," or human reverence, which is paid to the creature.

That Saints can and do know something of what transpires on earth, and are able to sympathize with us, may plainly be inferred from what our Saviour said, that the Saints "shall be as the angels of God in heaven." [25] And also from what he said in St. Luke, "I say to you there shall be joy before the angels of God upon one sinner doing penance." [26] Therefore, if angels see a sinner doing penance, the

[20] Gen. 19:1. Joshua 5:5.
[21] Sam. 28:14.
[22] 1st Chron. 29:20.
[23] James 5:16.
[24] Rom. 15:30.
[25] St. Mat. 22:30.
[26] St. Luke 15:7–10.

Saints, who are like the angels of God, are able to see likewise. And, when Moses was on the mountain with God, out of sight of the people below, God told him that the people had fallen into idolatry and that He therefore would destroy them.[27] But Moses at once prayed to God to spare them, and He did so. Now, Moses was far away and out of sight of the people, but, with God, was allowed to know what was taking place elsewhere and prayed for his people. Why are not the Saints in heaven allowed to know something of what is taking place on earth, and to pray for us? If the Prophets were enlightened by God and were able to see what was transpiring in distant places, and even to foresee future events, surely the Saints in the presence of God in the glory of heaven are not less enlightened than the Prophets. We would not venture to say that they have lost the power of praying, being nearer to the throne of God.

The writings of the Fathers of the early Church are voluminous concerning the invocation of Saints, but I shall quote here only from the following:

St. Cyril of Jerusalem in his explanation of the Divine Liturgy says: "We make mention also of those who are before departed, first, of the Patriarchs, Prophets, Apostles, and Martyrs, that by their entreaties and intercession God may receive our prayers."

St. Basil the Great, in his sermon on the day of the Forty Holy Martyrs says: "Whoever is afflicted has recourse to the Forty, and whoever is joyful runs to the same: the one that he may find relief from his sorrows, the other that he may keep his happiness. Here the pious wife is to be seen praying for her children: another asks the return of her absent husband: another the restoration of health to the sick: Yes. Let your petitions be with the Martyrs."

St. Gregory the Divine in his first discourse against Julian says: "Thou reverencedst not the sacrifices offered for Christ, nor fearedst the great athletes, John, Peter, Paul,

[27] Exod. 32:7–14.

James, Stephen, Luke, Andrew, Thecla, and the rest, who before and after these suffered for the truth: who withstood both fire, and sword, the tortures, and all sufferings present or threatened, as if their bodies were not their own, or they had had no bodies at all. For what? That they might not, so much as by a word, betray their religion. To whom also great honours and triumphs are with just reason awarded: By whom devils are expelled, and diseases healed: Who appear in visions; and prophecy: Whose very bodies, though separate, when touched or reverenced, have like power with their holy souls; and drops of whose blood, those least tokens of the suffering, like power with their bodies."

St. John the Damascene writes thus: "The relics of the Saints have been given us by our Lord Jesus as salutary springs, from which manifold blessings flow." And in explanation of this, he remarks, "that through the mind their bodies also were inhabited of God."

In regard to the adoration of the Blessed Virgin; we have already seen that it is meet, right, and pleasing to God to call upon Christ our true God by the prayers of His Saints: it is more meet and right, and far more pleasing to God to call upon our Lord by the prayers of His Most Pure Mother, who, herself, had prophesied of the honor which would be given her: "Behold from henceforth all generations shall call me blessed." [28] These words were a prediction of the honor which the Church, in all ages, should pay her. Does not the Prophet and King, David, teach us of the honor due to the men of God, by saying: "But to me, thy friends, O God, are made exceedingly honorable: Their principality is exceedingly strengthened." [29]

The power of interceding for us, which the Blessed Virgin enjoys, is like that of the Saints, a privilege communicated to them by Christ and based on His divine merit. But the Virgin Mary is of surpassing dignity and excellence; she is most pure, being a Virgin before her espousal, Virgin at delivery

[28] St. Luke 1:48. [29] Psa. 138:17.

of her child, and remained a Virgin after the birth of Christ, and to the end of her life. In both the Epistles and Nicene Creed she is called "Virgin," and, in the Canon of the Holy Liturgy—which is probably of Apostolic antiquity—she is spoken of as the "glorious and ever Virgin." Church tradition concurs in this sentiment.

Our Church does not believe in the Immaculate Conception which crept into the Papish Church in 1854. However, we do believe that the Blessed Virgin is exalted above all other women because God made her "a consecrated temple, a supersensual Paradise, her womb a throne, and her belly more spacious than heaven."

We do not worship the Blessed Virgin, but we do invoke her intercession. We have Scriptural evidence that the Angels and Saints in heaven can hear our prayers, and that they have the power and will to help us. If St. Stephen, while his soul was still in the prison of the body "saw the glory of God, and Jesus standing on the right hand of God" [30] and Paul heard "secret records" [31] spoken in Paradise, is it at all surprising that the Blessed Mother of Christ hears and sees us now that she is elevated in heaven and stands face to face with God, Who chose, purified, and sanctified her? Is it not just as easy for God to enable His Saints, and the Mother of His Son to see things terrestrial from heaven as things celestial from earth?

No doubt all those who sincerely love and adore our Lord Jesus Christ look with reverence on every object with which He was associated while on earth, and feel affection for every person who was near and dear to Him. To every Christian there is something hallowed in the very soil of Judea, the River Jordan, the Cave of Bethlehem, the streets of Nazareth, Mount Calvary, the Cross, etc., because they all had some relation to our Lord. Therefore, how much more should we adore, honor, respect, and love His Blessed Mother, who has never forfeited in heaven the title of

[30] Acts 7:55.

[31] 2nd Cor. 12:4.

"Mother of Jesus." We all know what the word "mother" signifies. If it means so much to humanity, how much more does it mean to Christ, Who gave the commandment, "Honour thy father and thy mother." Our prayers will never find a readier acceptance than when offered through her.

In closing this chapter, I urge the dear reader to look up the following passages in the Holy Bible and read them carefully; they speak for themselves.

[32] Acts 7:55.

[33] 2nd Cor. 12:4. 1st Cor. 13:12. Tobias 7:12. 1st Cor. 4:9. Genesis 18. Baruch 1:13. Paralip 7:15. Rev. 5:8. Prov. 15:20. St. John 17:11 and 21:24–26. 1st Cor. 5:3. Heb. 12:22–24. St. Luke 22:29–30. Rev. 2:26–27 and 3:20 and 20:4. Jer. 42:1–5 and 10–13. Gen. 48:16. St. Luke 15:10. St. Mat. 22:30. Exodus 17. Job 42:2. 2nd Macab. 15:14. Zach. 1:12–13. James 5:16. Rom. 8:35–38. Col. 2:5. St. Mat. 19:38. 1st Cor. 5:2–3. Job 5:1 and 42:7–10. Hez. 22:30.

CHAPTER XX

CHURCH STRUCTURE, FORM OF ARCHITECTURE, DIVISIONS, BELLS, SANCTUARY, HOLY TABLE, PROTHESIS, IKASTOSIS, ETC.

Public services cannot be conducted without five essential things, (1) The place of worship (2) The persons who conduct the services (3) The robes they clothe themselves with when they officiate (4) The books they use (5) The time of services. I will explain these in the following lines.

The place in which the divine services are held is called a church. Church is a Greek word which by interpretation means a meeting place, when it is dedicated by a legal bishop or his delegate, and assigned to divine worship, which is held in different times, and attended by the believers who seek the blessings from the Almighty God who "art" in all places, but more especially in the houses which were dedicated to His Holy worship.

It was the custom of the ancient Christians, and it is the custom of the Eastern Christians today that they build their churches in an oblong shape. The primitive Christians chose for their divine services the Tri-clinuion (dining rooms) which were built in an oblong form. The book of the orders of the Apostles [1] inform us that the churches must be built oblong in order to resemble a ship, because life is likened unto a restless sea with mighty strong waves, and the church is that strong vessel which will carry the believers safely in their voyage through the sea, and anchor with them in the Heavenly harbor. And again the appearance of a ship in the church reminds us that only in the Church we can be saved,

[1] Vol. 2nd, p. 57.

just as the sea can be crossed in a ship, so in the midst of the tempests and temptations of life, only in the Church can we find rest and salvation, and reach the haven of the blissful life to come. The Bishop is the captain or helmsman, who holds the rudder; the rest of the clergy are his sailor-men. The believers are the passengers on board that ship who are sailing from this earth heavenward; the middle dome alludes to the mast and the cross in the front signifies the flag, the flag of Salvation and safety. Nevertheless, the churches from the older times were built in the shape of a gabled Greek Cross, with domes varying in number, and in like manner of the church which Emperor Constantine had built on the Mount of Calvary at Jerusalem as Eusebius the great church historian tells us. It is an allusion that there is no salvation but through the faith in the Lord Jesus Christ, Who shed His blood on the cross for the salvation of the world.

There is another form for building a church edifice, and that is with eight angles in a shape of a star, an allusion that the church is the star whose light leadeth men to heavenly Canaan in their way to the city "which hath no foundation, whose builder and maker is God." [2]

Sometimes churches are built in the shape of a circle, in token that the Church of Christ shall exist through all eternity, and that it will forever and ever unite the faithful with Christ because the circle has no beginning, nor end.

Over the church arises the cupola (dome) which for the faithful means heaven, and the capital surmounted by a cross. The Capitol reminds us that the head of the Church is our Lord Jesus Christ. Sometimes as many as five Capitols are erected. Then the first means the Lord Jesus Christ, and the remaining four the four Evangelists, and sometimes even more Capitols are erected, reaching the number of thirteen in remembrance of our Lord and His twelve Apostles.

Most of the churches of today have a special dome for hanging a bell in it. It is also called a belfry. The object

[2] Heb. 11:10.

of ringing the church bell is to call the attention of the believers to the time of the public service. In olden times the Leviticus used to inform the people of the time of prayer, and of offering sacrifices by blowing the trumpets. In the beginning of the Christian churches, in the first three centuries because of the persecutions, the adherents of Christ used to send a special messenger to call the people to prayer; these messengers were called warners, but when persecutions were ceased in the time of Emperor Constantine, some Christians began to use the trumpets and harps, like the Jews in the olden times while others used wooden or metallic plates; at their ringing people gathered for prayers. In the fifth century people began in Europe to use bells for that purpose; afterwards bells were used in the east, also in the time of the Byzantine Emperor Michael III; in course of time bells were used by the Christian church everywhere. There is hardly a church without one bell or more.

As to the interior of the church buildings they are now built as they were built in the olden times, that is, after the manner and type of the Tabernacle of Witness, and the Temple of King Solomon. The interior space is divided into three divisions: (1) The sanctuary (Holy of Holies) (2) the nave (Holy Place) and (3) the Narthex (worldly sanctuary).

The first part—the sanctuary (Bema) in the Holy Eastern Orthodox and Catholic Church must face the east, according to the Church rubrics, and the orders of the Apostles [3] so that the worshippers direct their prayers towards Jesus Christ, who is the Sun of Truth, "the day spring from on high that visited us to give light to them that sit in darkness," [4] and again the Sanctuary is an allusion to the Garden which "the Lord God planted eastward in Eden," [5] and when our Lord ascended unto heaven, He turned toward the east, and "shall [6] so come."

[3] Vol. 2nd, p. 57.
[4] Luke 1:79.
[5] Gen. 2:8.
[6] Acts 1:11, Mat. 24:27.

Inasmuch as the sanctuary is assigned to the celebration of the mystical supper or the Divine Liturgy, it is always raised above the other parts of the church by steps, and is divided from it by a picture stand called "Ikonostosis" which I shall describe later on in this chapter. Clergymen only enter into the sanctuary, as Priests only entered into the Tabernacle. As the Holy of Holies, in the Temple of Solomon, contained the most Holy and most precious things the Israelites possessed, that is, the pot that had manna, and Aaron's rod that budded, and the tables of the covenant, likewise the sanctuary of a Christian church contains the most Holy elements that Christians possess, viz: consecrated elements of the Holy Eucharist, Holy Cross, and the Holy Book of Gospels.

The sanctuary or Bema must contain three necessary things (1) The Holy Table, (2) The Prothesis, and (3) The Ikonostosis. The name of Altar is not commonly applied to the Holy Table, but includes the whole space beyond the Ikonostosis.

The Holy Table is a cubical structure of wood, marble, or stone, placed in the middle of the sanctuary between the Royal Door of the Ikonostosis, and the front of the Sanctuary. This table indicates two things, first, the Holy Sepulchre, in which our Lord was buried, secondly, the heavenly throne on which He sits on the right hand of God the Father after His resurrection, wherefore at the time of its dedication is washed with wine of good odor and rose water in remembrance of the sweet spices, with which the body of our Lord was annointed, after that they annointed it with Holy Chrism in order that the Holy Ghost may descend upon it to become a throne to the Almighty God. Then they wrap it with nether linen cloth, called the Catsarca, and tie it with bands, signifying the burial clothes which Joseph and Nicodemus wound the body of Jesus at His burial, and over the linen cloth is laid a handsomely embroidered silk or velvet altar cloth called Endytion, representing Christ's robe

of glory, to which King David referred in his Psalm: "The Lord reigneth, He is clothed with majesty," [7] and lastly they place on the middle of the Holy Table from the front side the Holy Andimension which is no less important than the Holy Table itself, as its name denotes. This name Andimension is composed of the Greek adverb "andi" which means instead, and the Latin word, "minisi" which means table, then Andimension means instead of a table; it is so called because in the olden times it was used in celebrating the Holy Eucharist where altars or Holy Tables were not available, afterwards it became in use even when they had consecrated altars to indicate that both are legally dedicated by a legitimate bishop. The Andimension is a square kerchief of silk or linen upon which, in celebration of the Holy Liturgy the paten and chalice are placed. In its center it is ornamented with a design representing the entombment of Our Lord, and the instruments used at the Lord's Passion printed in black ink, and on the four corners the four Evangelists. As they place relics in the foundation of the Holy Table likewise they sew up relics in the middle of the back of the Andimension and anoint it with Holy Chrism, they also wrap it with a piece of linen or silk as they wrap the Holy Table in order to resemble it in every way. The piece by which the Andimension is wrapped is called Iliton (wrapper). The Andimension is always consecrated by a bishop and it lies folded upon the Altar, and above it the book of the Holy Gospels. It is unfolded after the reading of the Gospel at the Mass as it was already stated. The Cross and the Book of the Gospels are placed on the Holy Table, because our salvation was accomplished on the Cross, and the Gospels announce to us the way to salvation. In front of the Andimension toward the east stands the tabernacle which is a small chest in which the Holy gifts are kept during the Great Lent for the Liturgy of the Presanctified, and through the year in cases when the Communion is to be administered to the ill. The vessel in

[7] Psm. 93:1.

which the Holy gifts are carried to the sick is called the pyx. At the right side of the Holy Table is placed the Holy Cross, by which the priest blesses the people at the end of the service. More than that the Holy Table signifies the Holy Sepulchre of Christ, and His Holy Throne. It also signifies the table on which our Lord had eaten the Mystic Supper with His disciples, and gave them His Body and His Blood under the elements of bread and wine and told them to do that "in remembrance of Him." [8]

The ancient rule that there should be one Holy Table or Altar, in a church at which there should be celebrated but one Eucharist, some churches have more than one Holy Table, and on each one the Holy Sacrifice may be offered, but two sacrifices cannot be offered on one Altar in one day, even by a different priest, and no priest can offer more than one sacrifice in one day, although there are many altars.

Adrian Fortescue, PH.D., D.D., writer of the "Orthodox Eastern Church," who belongs to the Church of Rome, shows his wonder of this custom as follows: "The Orthodox also have a curious principle that the altar as well as the priest must be fasting from midnight, that is that no previous liturgy must have been celebrated on that day. So there is practically never more than one Holy Liturgy each day in their churches." [9]

We first correct Dr. Fortescue's error, by informing him and his fellow papist who misrepresent the Holy Eastern Orthodox Church from their pulpit and press, that there are more than one Holy Liturgy in one Church each day, but not more than one Liturgy by one priest on one altar in one day. Then after correcting his error will inform him and his cobelievers, the reason for that is that the whole Liturgy or the bloodless Sacrifices of Mass as Dr. Fortescue should know (as long as he is a D.D.) purports the birth of our Lord, His Life on earth, His passion and suffering, His

[8] See Math. 26:26. Mark 14:22–28. Luke 22:19–20. 1st Cor. 11:23–2.

[9] Orthodox Eastern Church, p. 403.

crucifixion, His burial, His resurrection, and His ascension unto heaven, and all that happened, "once only," that is why then the Orthodox Church commemorates these things but once in one day by one priest on one altar. The writer wonders who is more "curious," the Orthodox who adhere to the true doctrine and correct customs of the church, or the so-called Catholic who bring a strange heresy at intervals.

The Holy Table is never placed against a wall, but it stands in the center of the Sanctuary in order to be passed behind and all around it. At the back of the Holy Table is the Bishop's throne, on each side of which are seats for the co-celebrants facing westward. When the Bishop is not present the throne remains empty. The principle of having the Bishop's throne in every church of his diocese is exceedingly primitive and has been practiced universally.

In the Northeastern corner of the sanctuary is placed a table similar to that which serves as an altar but little smaller than it, called Prothesis, small altar, or table of preparation, because on it the elements of bread and wine are placed for preparation for the Holy Eucharist. This table is also made of wood or stone, and typifies (1) manger where Jesus was born and (2) Calvary where He was crucified, wherefore, when the priest prepares the elements of the Holy Eucharist on that table, he recites the passages of the Prophets which allude to His birth and crucifixion. On this table the holy vessels, and the various liturgical instruments are laid out in readiness for the celebrant, when the Prothesis rites are finished, the Holy vessels with the oblations remain on the Prothesis table during the Liturgy until the Great Entrance, when they are ceremonially carried in procession through the Service Door into the body of the Church, and then through the Royal Doors to the Holy Table. The diptychs, the tablets on which are inscribed the names of them who live, and also those who have departed this life, and are to be commemorated in the Liturgy, are laid on the table of Prothesis, also one or more Icons art placed on the same table

which lends its name to the whole of the portion of the Bema where it stands.

The most striking feature of every eastern Orthodox church is the Ikonostosis, which at first was a large veil of cloth which divides the Sanctuary from the rest of the church as the veil of the Tabernacle of Witness divided between the Holy place, and the Holy of Holies. After that they began to build a partition of boards in front of the said veil so that no one of the laity could approach the Holy of Holies, that is, the Sanctuary or the Altar which is the dwelling place of the King of Kings, and the Lord of Lords, "who only hath immortality, dwelling in the light which no man can approach." [10] No sooner was the persecution of the Christian ended, and the Christian religion was established than they began to build the said partition between the sanctuary and the Nave of marble, stone, or rare wood, and adorn it with holy pictures, or icons wherefore it was called in the Greek language Ikonostosis—picture stand, and to hang a veil behind the middle door of it, that door being called the Royal Door, because the King of Kings Himself enters within at the time the elements of the Holy Eucharist are taken in procession. As you have learned from a previous Chapter, Bishop, Priest or Deacon only can pass through the Royal Door.

The Ikonostosis has three doors, the Royal Door in the middle as aforesaid, the Deacon's door on the south of the Royal Door and on the north side the Services Door for other services.

The Icons in the Ikonostosis are arranged in this manner. In the Royal Door there are two shutters, the Icons of the four Evangelists are placed on the four corners of the said doors, and in its middle the Annunciation in the following manner. The Archangel stands at the right shutter facing the Blessed Virgin whose icon is on the left shutter listening to the glad tidings of the Archangel. The purpose of ar-

[10] 1st Tim. 6:16.

ranging these six pictures in this manner is to allude that the Blessed Virgin by the virtue of giving flesh to the Son of God, as the Evangelists tell us, she became a door through which the believers enter into the Kingdom of Heaven. On the right side of the Royal Door the picture of our Lord, and the Blessed Mother on the left; on each one of the other two doors the picture of an Archangel or on one of them the picture of the first Archdeacon Stephen. On the other side of the Deacon's door the picture of St. John the Baptist, while on the other side of the Service Door the patron saint of the church. Thus how the icons are arranged in a small Ikonostosis, but in larger churches there are larger Ikonostosises, and more pictures are attached to it as follows:

Above the said icons they place a row or more of pictures, in proportion to the size of the church.

Above the three doors are a row of pictures of the events of the Chief feasts, and above it are the pictures of the twelve Apostles, higher still the pictures of the Prophets of the Old Testament, and other saints. Above the Royal Door the picture of the Last Supper as an allegory to the Holy Eucharist, which is celebrated inside the sanctuary, and above all a great Cross, on one side of it the picture of the Holy Mother, and on the other side the beloved disciple St. John. The purpose of arranging the pictures in the Ikonostosis in the aforesaid manner is to represent the universal Catholic the Apostolic church, which gathers within her all the people of the Old and the New Testaments, and of which her beginning and her end, her Alpha and Omega, is our Lord Jesus Christ Saviour of all nations.

The spiritual meaning of the Ikonostosis is that all who come "unto the City of the Living God, the heavenly Jerusalem, and to Jesus the mediator of the new covenant,[11] are one. Generally speaking the Ikonostosis in the Holy Orthodox Church is like an open book, which teaches us who possess a joint faith on the Lord Jesus Christ, with whom we

[11] Heb. 12:22–24.

are spiritually united, and with them who are our intercessors before God, and of whom the one Holy Catholic and Apostolic Christ's Church is composed.

As to the other divisions of the church we have the Narthex. The principal entrance to the church is from the Western end; as you enter the church you are in the Narthex—below the Nave. The Narthex was originally set aside for Catechumen, that is, those who were receiving instruction in the truths of Christian faith and preparing themselves for Holy Baptism; together with catechumens there stand also the penitents, and now it is used for various services, and for a great part of the funeral and baptismal rites. The baptismal font is kept in the Narthex. In many churches there is a pro-aulion or porch outside of the Narthex running along the west front of the building, the door leading from the Porch to the Narthex is called the beautiful gate, so named from the beautiful Gate of the Temple.

From the Narthex one or three doors lead to the majestic Nave of the church adorned with lofty pillars. It is called Nave from the symbolical significance of a ship as a figure of our salvation.[12]

In the Nave, the place of the laity, the men stand on one side and the women on the other. In some churches the women have a gallery. Beyond the Nave usually raised by a few steps is the choir where the singers have their places right and left. The principal liturgical features of the Nave beside the choir are: the ambon, a raised platform or pulpit from which the Deacon intones the holy gospel at the Liturgy, and it is also used for sermon. In the Cathedral churches are stalls, one higher than the rest for the Patriarch, the others for Metropolitans or Bishops. These stalls or thrones are on the right hand side of the choir. The Soleas, the raised floor of the Sanctuary which projects westward beyond the Ikonostosis to allow room for the Deacon to stand before the Ikonostosis and says the Verius Litanies.

[12] Gen. 7:23.

These Soleas are raised by three or more steps above the level of the choir. The Orthodox churches seldom have seats, except a solitary row of chairs along the sides for the use of the ill, the aged, and the infirm. The people stand during the whole service; at certain occasions they kneel.

As to the persons who officiate in the divine services, and the books in use, I have inserted these in a previous chapter. The Church vestments, music, and so on, I will speak about in the following chapter.

CHAPTER XXI

CHURCH MUSIC, VESTMENTS, SACRED VESSELS, AND OTHER OBJECTS USED AT THE DIVINE SERVICE

THE Holy Orthodox Eastern Church has two kinds of Church music—plain songs, and figured music. Organs and other musical instruments are strictly forbidden in the Church. All of the Church music is unaccompanied. The Russian Church takes the lead in music in the Eastern Orthodox Church. The Choirs in the Russian Church are composed of very carefully trained men and boys, who sing in eight or sixteen parts, and who have learned to command an enormous compass, the elaborate harmonies of which more than compensate for the loss of instrumental accompaniment. Dr. Adrian Fortescue in his book, "The Orthodox Eastern Church," says: "The Slav people are born musicians, their singing is exceedingly beautiful, probably the most beautiful Church music in the world. Even the singing of Russian sailors on a man-of-war that one hears across the water on a Sunday morning, while their Chaplain is celebrating the Holy Liturgy, sounds quite heavenly." [1]

The vestments of the clergy of the Orthodox Eastern Church correspond more or less to those used in the West, and like them are by origin the ordinary dress of ancient times, retained from motives of reverence in the services of the Church, and invested with symbolical meaning. The vestments evolved from the primitive Eucharistic garb of Christian priests worn in or about the second century. The vestments of the Orthodox Clergy conform more closely to the primitive types than the vestments of the Western

[1] The Orthodox Eastern Church, p. 410.

Church which have passed through various changes in course of time, and in fact the difference of rite and taste make the vestments of the two churches look quite different. Each one of the bishops, priests and deacons when celebrating the Holy Liturgy and other divine services is vested in sacred garments appropriate to his respective grade. Some of the vestments belong to all of the three orders of priesthood, and others represent the distinctive feature of one or another order.

Among the vestments common to more than one order may be mentioned: I. The Sticharion (the alb), a Greek word meaning to walk with order. It is made of linen, silk or even velvet, in white, red, or any other color. It is a loose fitting sleeved tunic reaching almost to the ground, is embroidered at the bottom. If the sticharion is of white, it is then a symbol, first, of spiritual pureness and holy conversation and godliness; and second, of the garment of the Angel of the Lord who descended from Heaven and rolled back the stone from the door of the sepulchre and sat thereon.[2] But if it be of red color it symbolizes the scarlet robe which the Roman soldiers put upon Our Lord before they led Him away to be crucified. When putting on the sticharion a clergyman of any order says: "I will rejoice greatly in the Lord; my soul shall be joyful in my God for He hath clothed me in the garment of salvation He hath covered me with the robe of righteousness." [3]

The sticharion is the vestment of a Reader, a choir-man, and an Altar boy, and a Deacon, but somewhat differently cut. It serves also as a vestment of both a Bishop and a Priest, and in this shape is called the Nether-Phelonion.

II. The epimanika—a pair of tight fitting cuffs worn on both wrists, by deacons, priests and bishops, and made of rich material, sometimes very handsomely embroidered. They signify the bondage in which the Jews bonded our Lord,

[2] Math. 28:2.

[3] Isa. 61:10.

and delivered Him to Pontius Pilate,[4] and each one of the epimanika has a spiritual meaning. The one worn on the right hand signifies the creating power of God, and the power of Christ, by which He crushed His visible and invisible enemies, and was glorified, wherefore when this epimanika is put on the following passage of the Holy Writ is recited: "Thy right hand O Lord is become glorious in power, Thy right hand O Lord hath dashed in pieces the enemy." [5] The left epimanika signifies the lofty intention and spiritual energy which the celebrators ought to possess at the time they celebrate and practice their holy office; therefore when this epimanika is put on the following quotation is recited: "Thy hands have made me and fashioned me; give me understanding that I may learn Thy commandments." [6]

III. The Zone, from the Greek word (Zonarion) meaning girdle or zone, which is a narrow belt of stuff joined behind by a clasp. It is ornamented with a cross in the front and binds down the sticharion, and the epitrachelion for convenience in performing the Divine Service. It is worn by both priest and bishop. It signifies temperance of the soul and purity of the body, by which both the Priest and the Bishop ought to gird up their intellectual and sensual loins in order to walk straight in the path of salvation, wherefore when they put on the Zone they recite the following quotation: "Blessed be God that girdeth me with strength, and maketh my way perfect. He maketh my feet like hind's feet, and setteth me upon high places." [7] The Zone of the deacon differs from that of the Bishop or Priest. It is much longer and narrower, and the Deacon wears it across the left shoulder, and holds one end with three fingers of his right hand while he recites the Litanies, and when he points to the Priest or Bishop during the Divine Service. The celebrant scarcely does anything until the Deacon with the end

[4] Math. 27:2.
[5] Ex. 15:6.
[6] Psalm 118:73.
[7] Psalm 18:33–34.

of his Zone in his hand signs to him and says, "Bless O Master," and in general the Deacon uses his Zone to point out the time of the beginning and periods in the Divine Service; wherefore it is called in Greek the Orarion, which means Pilot of the hour. It signifies the angels' wings, wherefore, when the Deacon goes to receive communion he winds his Orarion around his body in a shape of a cross to imitate the Seraphim, and Cherubim, who shield their faces with their wings.

IV. The epitrachelion (stole)—a Greek word meaning on the neck. It is worn around the neck by both Bishop and Priest. The latter wears it at all times of his ministration. It is similar to the Deacon's Orarion, but the two bands are hooked together or permanently sewed up and ornamented with crosses, and buttons, and fringes in the bottom part. At the top a loop is left through which the wearer puts his head. The epitrachelion signifies the grace of the Holy Ghost, which descends from on high on the Bishop or Priest, which in the Old Testament was signified to the Priests and High Priests by pouring the ointment on the head, beard and garments; therefore when it is put on, the following passage is recited: "Blessed be our God who poureth out His grace upon His Priests, like the precious ointment upon the head that ran down upon the beard; even upon Aaron's beard; that went down to the skirts of his [8] garments."

V. The epigonation, a lozenge of stiff stuff, generally lined with cardboard about a foot and a half in length, with a cross or image embroidered on the middle of it, and a tassel on each of three corners. To the fourth corner ribbon is attached by which the epigonation is slung from the shoulder so as to hang on the right thigh and reach to the knee. It has the shape of a large spear, and is regarded as the symbol of the "sword of the Spirit, which is the word of God"; [9] therefore, when it is put on the following verse is

[8] Psalm 133:2.

[9] Eph. 6:17.

recited: "Gird thy sword upon thy thigh O Most Mighty with thy glory and thy majesty, and in thy majesty ride prosperously, because of truth and meekness, and righteousness, and thy right hand shall teach the terrible things." [10]

The epigonation is of the Bishop's vestments, but it is worn by priests by his permission and order.

VI. The rest of the vestments are worn only by that order of clergy of which each is distinctive.

The Phelonion (chasuble) is a very loose, large, bell-shaped, sleeveless vestment shortened in the front part and having a hole through which the head is put. It reaches to the feet behind, and at the side, and it is made of best quality of cloth, and of any desired color. This vestment, now distinctively of the Priesthood, is in use since the time of the Apostles. It is thought that the cloak which St. Paul left at Troas [11] with Carpus and had written to Timothy to bring with him is the same Phelonion which St. Paul used to wear during the Divine Service, and what confirms this thought is the fact that the word cloak, used in the Epistle of St. Paul to his disciple Timothy is the same word in Greek, "Phelonion." However, this vestment is very old in use, and was the vestment of both bishops and priests, until the bishops later on began to wear the sakkos instead.

The Sakkos is named from a Greek word meaning bag or garment. It corresponds in shape to the Western dalmatic, and is an alb similar to that of the Deacons, only a little shorter. It reaches to below the knee, has short sleeves, and is divided up the sides. It is very richly embroidered all over, and the sides are joined together by small bells and loops instead of buttons. Both the Phelonion and the Sakkos are symbolical of the scarlet robe which the soldiers and the Jews "put on Jesus and mocked Him," [12] therefore, the Patriarchs and some of the Bishops from the early ages of

[10] Psalm 45:3–4.
[11] 1st Tim. 4:13.
[12] Mat. 27:28. John 19:2.

the church used to wear specially rich phelonion covered all over with crosses, called polystavia,—full of crosses. That was a symbol of the passion of our Lord, which He suffered on the cross for our salvation. When either the phelonion or sakkos is put on, the following verse is recited: "Let thy Priests be clothed with righteousness, and let thy saints shout for joy.[13] The little bells on the Bishop's sakkos (and in his mantle) are like the little bells which the high priest Aaron had in his garment that their "sound shall be heard when he goeth in unto the Holy place before the Lord, and when he cometh out," [14] and now, they indicate that the bishop continually preaches the word of truth, and teaches the people without fear. Originally only the Patriarchs wore the sakkos, and other bishops wore the phelonion. The use of the sakkos among all bishops appears to date from about the time of the fall of Constantinople. Now when the Patriarch officiates with bishops he alone wears the mitre while the bishops wear only their veiled biretta.

VII. The Omophorion, a Greek word, meaning to bear on the shoulders, is a wide band of silk, or any other valuable stuff embroidered with crosses, and sometimes a lamb. The bishop wears it over the sakkos loosely around his neck. It hangs down in front and behind. The Omphorion is in two kinds, great and small. The first one is worn at the beginning of the Liturgy until the reading of the Holy Gospel. This omophorion was formerly made of sheep's wool because when the bishop wears it he represents Christ who searched for the wandering sheep as a Great Shepherd and took that lost sheep upon his shoulder and bore it to those who wandered not. The small Omophorion is a curtained form of the great one, and the bishop wears it from the singing of the Cherubicon Hymn to the end of the divine service as a simple servant of the Mystic Supper. He wears it also for ordinations, and other functions. The Omophorion corresponds to the breastplate in the vestments of the high

[13] Psalm 132:9. [14] Exod. 28:33–35.

priest in the Jewish Church,[15] and it signifies (1) the Cross which our Lord carried when on His way to be crucified, and (2) the insults, reproaches, and the persecutions which the follower of Christ should endure with patience and long-suffering, and (3) the wandering human nature which our Saviour took upon His shoulder and bore it to His Father. Therefore, when the bishop puts on the Omopharion the following hymn is sung: "Thou didst put on thy shoulder the wandering nature O Christ, and didst ascend and bore it to God thy Father."

VIII. The pectoral Cross, an ornamented cross of gold or silver attached to a chain long enough to go around the neck and hang down to the breast. The Patriarch or the Bishops confer a cross upon Archimandrites and certain Archpriests. The wearing of the pectoral cross signifies that the Bishop ought always to follow Christ, carrying His Cross and keeping His commandments. Therefore when he wears it on top of the Omopherion the following verse is recited: "The Lord said 'If any man will come after me, let him deny himself, and take up his cross, and follow me.' " [16]

IX. The panagia—all holy—a circular pectoral medal with a picture of our Lord and His Holy Mother ornamented with jewels and precious stones, and attached to a chain, and worn by the Bishop by the side of the cross. Its spiritual meaning is that the bishop ought to worship the Head of our Faith with pure heart and right spirit, and to honor and venerate the blessed Mother of our Saviour. Therefore, when the Bishop puts on the panagia, the following quotation from the book of psalms is recited: "Create in me a clean heart O God and renew a right spirit within me." [17]

X. The Mitre or Mitra, which is typical of a diadem or crown, is not shaped at all like the cloven Mitre of the Latins, but is more like a royal crown made of gold or silver

[15] Exod. 28:15–30.
[16] Mat. 16:24.
[17] Psalm 50:10.

material, and ornamented with jewels and lined with silk or velvet. In the middle of its top is placed the picture of the "Lord of Hosts," and on the top in its center is fixed a small cross of diamonds, and around the four sides of the Mitre are fixed four pictures; on the front side the picture of our Saviour, on the back the picture of the crucifixion, on the right side the picture of the blessed Mother of our Lord, and on the left side, that of St. John the Baptist. Each one of these pictures has a frame of precious stones. The Mitre denotes on one hand the crown of thorns which the soldiers put on the head of Jesus, and on the other the power bestowed upon the bishop, and the spiritual authority which he possesses, like the kings and emperors who wore crowns to indicate their power and authority in their kingdoms. Wherefore, when the bishop puts on his Mitre, the following verse from the book of Psalms is recited: "Thou settest a crown of pure gold on his head, he asked life of Thee, and Thou gavest it him, even length of days forever, and ever." [18] The Mitre corresponds with the Mitre which the Jewish high priest had in the Old Testament.[19] The Mitre was at first worn only by the Ecumenical Patriarch because he took the crown of the Emperors when he was made the head of the Roman nation. Later the other Patriarchs and bishops used it also, and now the Mitre is conferred upon Archimandides, abbots, and certain archpriests.

XI. The Crozier or the Bishop's pastoral staff, is made of any kind of metal, and its length generally is about the height of a man, and its top ends in two branches, curving inward over the top, and terminating in two serpents' heads, with a cross between them. It denotes the fatherly care which the bishop ought to manifest toward his parishioners as their spiritual shepherd, and a leader to the pasture of salvation, by declaring the word of truth, and guiding the strayed, reproving the disobedient and banishing whosoever disturbs his flock by any evil act. The two serpents' heads

[18] Psalm 21:3–4.

[19] Exod. 28:4 and 37–39.

typify the visible and invisible enemies of the church, whom the bishop must overcome by the power of the cross of Jesus. That power is indicated by the cross in the middle of the two heads. Therefore, when the Bishop takes the crozier in his hand the following passage is recited: "The Lord shall send the rod of thy strength out of Zion, rule thou in the midst of thine enemies." [20]

XII. The two candlesticks, one of them with three tapers, called trikerion, and the other with two tapers, called dikerion, are made of any metal. The dikerion typifies the union of the two natures of Christ, that is, the human nature, and the divine nature in the person of Christ. The three tapers joined together in the top typifies the consubstantial and undivided Trinity. The Bishop at certain times of the divine service blesses the people, holding the trikerion in his right hand, and the dikerion in his left hand; that is to say, that he blesses them in the name of the Holy Trinity, consubstantial and undivided, and in the name of Jesus Christ, the God and the man together. The light of the tapers symbolize (a) the light of the Divine Grace, which abides in the Bishop; (b) the light of Christian virtue and Christian knowledge by which the Bishop must guide his flock in the path which leadeth unto everlasting life. Therefore, when the Bishop is finished putting on his pontifical robe, standing in the middle of the church, the deacon takes the trikerion and the dikerion in his hands (lighted) and stands facing the bishop and chants the following passage: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." [21]

The above twelve pieces are the full vestments and things of the Bishop which he wears and uses for the Holy Liturgy, and certain other occasions. On less solemn occasions he wears only the monastic veil, the mantiya, and the pastoral staff, while for other services he wears the epitrachelion under the small omophorion.

[20] Psalm 110:2. [21] Mat. 5:16.

XIII. The monastic veil or cowl is a fragment of silk or fine wool or black cloth placed over the biretta (kalemankion) hat, and hangs down loosely from the back, and is of the monks' special dress. It symbolizes the breastplate, which St. Paul refers to as the breastplate of faith.[22]

XIV. The mantiya, a long cloak, very wide, made of black stuff, generally of violet color with a long end, sleeveless, striped from the front to the back with red and white ribbons. It is open from the front and is put together by two bell buttons near the feet, and one button around the neck. At each of its four corners is a square of red velvet, heavily embroidered in many styles. The mantiya in general symbolizes the garment or the cloak which our Lord used to wear over all His clothes as a teacher of Israel, and in consequence it indicates the calling of the Bishop as a teacher or master of the people. The two squares of velvet on the upper corners are called "tables"; and typify the old and new testaments. The colored ribbons are called "rivers"; and typify the doctrines taken from both testaments which flows out of the heart and mouth of the Bishop like rivers, as our Lord said "He that believeth on me, out of his belly (his heart) shall flow rivers of living water.[23] The lower squares are called the "poles"; and indicate that the rivers of truth which flow from the two testaments have well watered the world from pole to pole.

Abbots and monks wear mantles but theirs differ from that of the Bishop. When the Bishop consecrates a church he wears over his other vestments a fine white robe called senton, which is bound with three girdles at the neck, breast, and waist.

The Bishop during the Divine Service stands on a small round carpet on which is worked a city, and above it an eagle surmounting the sun in its splendor. I made reference to that in the office of consecrating a bishop in the appendix to Chapter X.

[22] 1st Thes. 8:5. [23] John 5:8.

The Holy Vessels and Liturgical Instruments are the following:—

(1) The Chalice, or cup (Protirion) made of gold or silver, and rarely of other metal, and used in the administration of the Holy Liturgy. Its form is very uniform, and it is very similar in form and appearance to that used by other Christian bodies.

(2) The Disk (Diskos) a paten or plate with a base on which to stand, is made of the same material as the chalice. On it the sealed bread, "The holy lamb," is laid for consecration.

(3) The Asterisk (Asteriskos), a star, made of the same metal as the above mentioned vessels, is two semicircles crossed and joined together in the center. It serves as a covering to the Disk, and typifies the Star in the East, which guided the Magi to the cradle of our Lord in Bethlehem.

(4) The Spoon (Thavis) with a cross on the handle, is used in the administration of the consecrated elements to the communicants, and generally made of gold.

(5) The Spear (Logen) a lance-formed knife with a cross on the handle. It is used in cutting the sealed bread in administering the office of oblation, as was stated in a previous Chapter.

(6) The vessel for the hot water which is poured unto the chalice, is made of metal and has a cross in the handle.

(7) The sponge which in the Holy Liturgy is used for cleaning the Holy vessels and collecting the fragments from the disks when these are put in the chalice.

(8) The plates used for the Prosphor loaves and for Antidoron. The first one is adorned with a picture of the crucifixion, and the other with that of the Holy Mother.

(9) The fans (repethion) usually made of silver, mounted on a long handle. The fan is in the form of a Seraph's head

surrounded with six wings, and is used over the Holy Gifts when they are uncovered.

(10) The Tabernacle and other vessels belonging to it —already described.

(11) The Holy Cross which is placed on the Holy Table is richly ornamented with the crucifixion, and other designs.

(12) The Holy Book of Gospels, the covers of which are richly adorned and ornamented. In the middle of the front side is portrayed the Resurrection of our Lord, and in the four corners are the four Evangelists, and on the other side is figured the outpouring of the Holy Ghost, the crucifixion of Christ, or some other event of the Gospel history.

(13) The Analogion, a high desk on which the holy pictures and the Book of the Gospels are placed. The Deacon uses it when reading the Gospel.

(14) The large cross which is placed behind the Holy Table, and carried before all processions.

(15) The Font for holy baptism, large enough for immersion of an infant, and ornamented with three tapers which are kept lighted during the service, and are symbolic of the Holy Trinity into Whose sacred Names the candidate is baptized.

(17) The oil vessel which contains the oil with which the candidate for Baptism is anointed before he or she is immersed. The Priest has also a vessel containing the holy chrism.

(18) The two crowns which the Priest places on the heads of both bride and groom in the holy Matrimony.

(19) The banners decorated with a cross and carried in processions. At other times they are placed on each side of the Choir.

(20) The vessel for the five loaves which is used for the hallowing of bread. In the middle are placed the loaves, on the right a vessel of wine, on the left a vessel of oil, in front three lighted candles, and behind a vessel for wheat.

(21) The seven branched candlestick which is placed before the cross which stands behind the Holy Table. It denotes the sevenfold gifts of the Holy Spirit.

(22) The great lights which are placed before the holy pictures in the Ikonostasis and hold four candles, a large one in the middle denoting the Unity of the Holy Trinity, and three smaller ones around it, typifying the three persons of the Godhead.

(23) The Primiker, a taper borne before the Bishop, and also carried before the Holy Book of the Gospels, and the Holy Gifts at the little and great entrances.

(24) The trikerion and dikerion, already described.

(25) The lamps, which are hung before the holy pictures.

(26) The censer, in which the incense is burnt. It signifies the prayers of the faithful, which ascend to heaven, also the gracious gifts of the Holy Ghost, which filleth the hearts of the believers with heavenly joy.

CHAPTER XXII

EXTERNAL SIGNS, CALENDAR, MOST IMPORTANT FEASTS

Several of the external signs of prayer are common to all men. Such as inclinations of the body, as low as the waist or all the way to the ground—kneeling—bowing of the head—lifting up of the hands. All these gestures express devotion to God, humility, repentance, supplication for mercy, gratitude, and reverence.

But apart from these universal expressions of a prayerful feeling, Orthodox Christians, when praying, use a sign which belongs exclusively to them; namely, the sign of the cross. This sign, according to oldest custom, we make in the following manner: the thumb, the index and the middle fingers of the right hand we join together, while we bend down the third and the little fingers till they touch the palm of the hand. Having disposed the fingers after this fashion, we touch with them, first, the brow, then the breast, and after that, first the right shoulder and then the left, thus making on our persons the sign of the cross. By this sign we express our faith in all the things which Christ the Saviour taught us and did for us; by joining the three fingers, we express our faith in the Most Holy Trinity, cosubstantial and undivided; by the two fingers bent to the palm of the hand we express our belief in the descent to earth of the Son of God, and in His having assumed humanity without divesting Himself of His divinity, thus uniting both natures in Himself, the divine and the human. By touching our brow, breast and shoulders, we express our belief that the Triune God hath sanctified our thoughts, feelings, desires and acts; lastly by making on our persons

the sign of the cross, we express our belief that Christ hath sanctified our soul and saved us by His sufferings on the cross.

When giving the blessing, Bishops and Priests compose the fingers of the right hand in such a manner as to form the name of Jesus Christ in Greek. To accomplish this, the index is stretched out straight and the middle finger slightly bent, thus representing the letters "IC"; then the annular is bent, the thumb is laid across it, and the little finger is slightly inclined, forming the letters "XC." This way of composing the fingers is called nominal.

Whosoever looks up the calendar which is issued year by year he finds that there are thirteen days' difference between the Eastern and Western reckoning of time, that is, when it is the first of January in the Eastern Calendar, it is the fourteenth day of January in the Western Calendar.

The cause of this difference is that the Eastern Christians still use the Julian Calendar, which was the only Calendar of all the Christian people of the world until the fifteenth century, and was kept by England till 1740, while the Western Christians now adhere to the Gregorian Calendar.

The Julian Calendar was so called because it was set by Julius Cæsar, 45 B. C. The astronomers of his day thought that the annual motion of the earth around the sun (or the motion of the sun around the earth as they believed in the olden times) is done in three hundred sixty-five days and six hours, and whereas the six hours form one day in four years, therefore Julius Cæsar ordered to add one day to the month of February to the fourth year, in which the days' number be three hundred and sixty-six. The said year is called leap-year. The Romans called the said year Bisextus; which means the sixth because the figure six is repeated in it.

The Western Christians use the Gregorian Calendar which may be explained as follows: We have seen that the Julian year is three hundred and sixty-five days and six hours, or

quarter of a day, and in fact the earth completes its motion around the sun in three hundred and sixty-five days, five hours, forty-eighty minutes and forty-eight seconds, and thus a little less than the Julian year accounts for. And whereas the Julian year began in the middle of the century, which is before the first century of the Christian date, the surplus of the Julian year reached in the fourteenth century ten days. Gregory XIII became Pope in 1572. He learned through the great astronomer Lilue of the said surplus of the Julian year, and ordered that Friday the fifth of October of the year 1582, be the fifteenth of October and the correction took place. Ever since the Western Christians have used the revised Calendar which bore the name of Pope Gregory, and the Eastern Christians have declined to accept it, and have retained the Julian Calendar. The writer does not see any harm in using the Gregorian Calendar by the Eastern Church as long as it has nothing to do with her belief or doctrine, although neither calendars is correct to the minute as far as the earth's motion around the sun is concerned. The whole matter is scientific and not religion.

This difference in the two calendars causes difference in observing the Easter also. The first Ecumenical Synod decreed the time for keeping Easter, and in keeping that Nicene decree we must observe three things: (a) that the Easter must fall on the Sunday after the full moon after the equinox which fall on March 21st (b) that the Easter must not fall before the 22nd day of March, nor later than the 25th day of April; (c) That the Christian Easter should not coincide with the Jewish Passover.

People who are not acquainted with the causes wonder why sometimes the Eastern and Western Christians hold the Easter together, and other times they are one, two or even five weeks apart; the following lines may explain that. In 1920 the full moon after the equinox has fallen on the Monday 23rd of March, old calendar (6th of April, new calendar) then the first Sunday after the equinox must be the

29th of March (O.C., 11th of April N.C.) then all Christians both East and West kept Easter together on the same Sunday. But in 1921 the full moon was on Friday 12th day of March, O.C., 25th N.C. The Western Christians then kept the Easter on Sunday after the full moon, that is, on the 14th day of March, O.C., 27th N.C., but the Eastern Christians did not keep it on that day, because the 27th day of March, new calendar, is only the 14th day according to the old calendar, and according to the aforesaid decrees of the first Ecumenical Synod, Easter cannot be observed before the 21st day of March, therefore the Eastern Christians put off their Easter until after the next full moon of April which had fallen on Sunday 11th day of April O.C., and 24th day of April N.C., and as Easter cannot be held but on Sunday after the full moon as you have seen, therefore the Easter in that year was kept on the 18th day of April, O.C., which is May first, N.C., therefore the difference between the Eastern and Western Easter was five weeks. And if the Jewish Passover falls on the same Sunday with the Eastern's Easter, then Easter is put off to the following Sunday. Unfortunately the Western Christians have broken the spirit of the Nicene Decree in that they let their Easter coincide with the Jewish Passover, as in the year 1925.

MOVABLE AND IMMOVABLE FEASTS

The liturgical year of the Holy Eastern Orthodox Catholic and Apostolic Church begins on the first day of September. The "Menologion," monthly book of feasts, tells us that on this day our blessed Lord began His public life by preaching in the synagogue at the city of Nazareth, when He took the scroll and read Isaiah's prophecy: "The spirit of the Lord is upon me." [1] Also the civil Indiction began on this day. This time at which the ripe fruits of the earth, for which the Church always prays (for healthful seasons,

[1] Luke 4:16–30.

for abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord;),[2] have been gathered in, and the sowing for another year begun, is suitable for the beginning of the Church's year.

The Movable Feasts are regulated by the date upon which the Easter falls. The Feasts of our Lord and Saviour Jesus Christ are the following:

(1) The most glorious of all Feasts, Easter, or the Resurrection of our Lord, which falls between the 21st of March, and the 25th day of April, as it has been stated before.

(2) The Nativity of our Lord Jesus Christ, December 25th.

(3) The Epiphany, or Manifestation of our Lord, January 6th.

(4) The Meeting of the Lord, forty days after His Nativity, or the Purification of the Virgin, February 2nd.

(5) Palm Sunday, or entrance of our Lord into Jerusalem, the Sunday before Easter.

(6) The Ascension of our Lord Jesus Christ, forty days after His Resurrection, i.e. forty days after Easter.

(7) Pentecost, fifty days after Easter.

(8) The day of the Holy Ghost, the following Monday after the Pentecost Sunday.

(9) The Transfiguration of our Lord Jesus Christ, August 6th.

(10) The Exaltation of the Precious and Life-giving Cross, September 14th.

The Feasts of our Most Holy Lady, the Birth-giver of Christ and Ever-Virgin Mary.

(11) The Nativity of the Mother of our Lord, September 8th.

(12) The Presentation in the Temple of the Mother of our Saviour, Jesus Christ, November 21st.

(13) The Annunciation of the Birth-giver of our Lord, March 25th.

[2] The great Litany.

(14) The Assumption (Falling-Asleep) of our Lady the Theotokos, August 15th.

OTHER FEASTS AND HOLY DAYS OF THE CHURCH

(15) The Circumcision of our Lord, and the feast of St. Basil, the Great, January 1st.

(16) The Feast of St. Anthony, the Great, January 17th.

(17) The Feast of the three Great Teachers of the Church, Basil the Great, Gregory the Theologian, and John Chrysostom, January 30th.

(18) The Feast of the forty Martyrs, March 9th.

(19) The Feast of the Great Martyr, St. George, April 23rd.

(20) The Feast of the first Christian Emperor, and Helen his Mother, May 21st.

(21) The Nativity of St. John the Forerunner, June 24th.

(22) The Feast of St. Peter and St. Paul, June 29th.

(23) The Feast of St. Elias the Great Prophet, July 20th.

(24) The beheading of St. John the Baptist, August 29th.

(25) The death of St. John the Divine, September 26th.

(26) The Feast of St. Dimetrius, the Martyr, October 26th.

(27) The Feast of St. Michael and St. Gabriel the Archangels, and of the Bodiless Powers of Heaven, November 8th.

(28) The Feast of St. John Chrysostom, November 13th.

(29) The Feast of St. Nicholas, Wonderworker, December 6th.

In addition to the Feasts above mentioned, every day in the Church Calendar is a minor feast, dedicated to the memory of various Saints, Apostles, Martyrs, sacred events, etc.

CHAPTER XXIII

MARRIAGE OF CLERGY

MARRIAGE is one of the seven Holy Sacraments of the Universal Church. It was first ordained by God Almighty, who has said "it is not good for man to be alone." [1] And our Lord Jesus Christ confirmed it when He said to the Pharisees who came to tempt Him in Judea, "Have ye not read that he who made man from the beginning made male and female? For this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be one flesh." [2]

Saint Paul says: "Marriage, honorable in all, and the bed undefiled." [3] He also calls matrimony "a great sacrament." [4] Therefore, the church under the Old Testament, and the church under the New Testament regards marriage as a divine institution, and whoever forbids it, he violates the law of God. The Bible tells us that celibacy is voluntary, and not obligatory, as some Christian Churches try to make it, or interpret it so.

The Clergy of the Church are not forbidden from receiving any of the said seven sacraments of the church, including the sacrament of Matrimony. The Church from her beginning had no law restricting the marriage of the clergy, except that it was required of a Bishop to be "the husband of one wife." Also Saint Paul writes to his beloved disciple and companion Titus concerning those who shall be ordained Priests thus: "For this cause I left thee in Crete that thou shouldst set in order the things that are wanting, and

[1] Gen. 2:18.
[2] Mat. 19:4–5. Mark 10:6–7.
[3] Heb. 13:4.
[4] Eph. 5:32.

shouldst ordain Priests in every City as I also appointed thee, if any be without crime the husband of one wife having faithful children," [5] that is, whosoever is to be ordained, a Priest or a Bishop, to have been married only once. There is no doubt that several of the Apostles were married. That even "the Prince of the Apostles" Saint Peter, whom the Papist church made head and chief of his brothers the Apostles, was also a married man, as we read in the Gospel that our blessed Lord had entered Peter's house and cured his mother-in-law.[6] Also Saint Paul tells us that he has the full right to carry about a sister, a wife, as well as other Apostles, and as the brethren of the Lord and Cephas [7] (Peter).

The Church through the grace and wisdom given her by God, noticed and realized the weakness of the human nature, and that the primary function and instinct of man's nature cannot be opposed, and relying upon the holy word of God, that celibacy must be from one's own choice, and not of force, does permit her Priests and Deacons to get married before their ordination. This was the custom of the primitive Church everywhere, until the Papist Church in the later generations changed, among other things, this ancient custom, and imposed a law of celibacy upon her ministers, and ordered that they cannot be legally married, but that they may keep as many female housekeepers as they choose (despite the church Canon, which forbids that), thus this Schismatic church in both cases violates the law of God, and the law of nature, and the laws of the church. It is well in this instance to insert a few canons of the Holy Apostles, and of the Holy Ecumenical Councils honored by the universal church, East and West. The canons speak for themselves concerning this matter.

"Let not a Bishop, Presbyter, or Deacon put away his wife under pretence of religion, but if he put her away, let

[5] Tit. 1:6–7.
[6] Mat. 14:8. Mark 1:30. Luke 4:38.
[7] 1st Cor. 9:5.

him be excommunicated, and if he persists, let him be deposed." (Canon 5 of the Apostles.)

"Since we know it to be handed down as a rule of the Roman Church that those who are deemed worthy to be advanced to the diaconate or presbyterate should promise no longer to cohabit with their wives, we, preserving the ancient rule and apostolic perfection and order, will that the lawful marriages of men who are in holy orders be from this time forward firm, by no means dissolving their union with their wives nor depriving them of their mutual intercourse at a convenient time. Wherefore, if anyone shall have been found worthy to be ordained subdeacon, or deacon, or presbyter, he is by no means to be prohibited from admittance to such rank, even if he shall live with a lawful wife. Nor shall it be demanded of him at the time of his ordination that he promise to abstain from lawful intercourse with his wife; lest we should affect injuriously marriage constituted by God and blessed by his presence, as the Gospel saith: 'What God hath joined together let no man put asunder'; and the Apostle saith, 'Marriage is honourable and the bed undefiled'; and again, 'Art thou bound to a wife? seek not to be loosed.' But we know, as they who assembled at Carthage (with a care for the honest life of the clergy) said, that subdeacons who handle the Holy Mysteries, and deacons, and presbyters should abstain from their consorts according to their own course (of ministration). So that what has been handed down through the Apostles and preserved by ancient custom, we too likewise maintain, knowing that there is a time for all things and especially for fasting and prayer. For it is meet that they who assist at the divine altar should be absolutely continent when they are handling holy things, in order that they may be able to obtain from God what they ask in sincerity.

"If therefore anyone shall have dared, contrary to the Apostolic Canons, to deprive any of those who are in holy orders, presbyter, or deacon, or subdeacon of cohabitation

and intercourse with his lawful wife, let him be deposed. In like manner also if any presbyter or deacon on pretence of piety has dismissed his wife, let him be excluded from communion; and if he persevere in this let him be deposed." (Canon XXII of Trullo.)

The cohabitation of women with bishops, presbyters, and deacons prohibited on account of their celibacy:

"We decree that bishops shall not live with women; nor shall a presbyter who is a widower; neither shall they escort them; nor be familiar with them, not gaze upon them persistently. And the same decree is made with regard to every celibate priest, and the same concerning such deacons as have no wives. And this is to be the case whether the woman be beautiful or ugly, whether a young girl or beyond the age of puberty, whether great in birth, or an orphan taken out of charity under pretext of bringing her up. For the devil with such arms slays religious bishops, presbyters, and deacons, and incites them to the fires of desire. But if she be an old woman, and of advanced age, or a sister or mother, or aunt, or grandmother, it is permitted to live with these because such persons are free from all suspicion of scandal." Canon 4 of the canons Attributed to the council of Nice."

Rev. John Fulton in the Introduction to the Third Edition of his Index Canonum says: "Marriage was not impediment to ordination, even as a Bishop, and Bishops, Priests, and Deacons, equally with other men, were forbidden to put away their wives under pretext of religion. The case was different when a man was unmarried at the time of his ordination. Then he was held to have given himself wholly to God in the office of the Holy Ministry, and he was forbidden to take back from his offering that measure of his cares and his affections which must necessarily be given to the maintenance and nurture of his family. In short, the married man might be ordained, but with few exceptions no man was allowed to marry after ordination."

I might fill a large volume with quotations from canon

laws of the church and divine Authors to prove that clergymen were not and are nat forbidden from being married before their ordination, but I will satisfy myself by quoting from Rev. John F. Sullivan's book, "The Externals of the Catholic Church," the following: "There is such a wide distinction between the mode of life of a Catholic priest and that of the clergy of other Christian denominations that we are apt to look upon his celibate state as something which is essential to his sacred character and profession. We are familiar with the idea that the priest is one who has voluntarily sacrificed all that man holds dear in worldly relationship in order thereby to be better able to devote himself to God's service; but it would be erroneous to imagine that the fact of his priesthood necessitates his living a single life. Our priests in the Latin Church have vowed themselves to celibacy; by receiving ordination they have rendered themselves forever incapable of valid marriage; but this is because the Church has made laws to that effect, and not through any divine decree or institution.

"The practice of clerical celibacy and the law which confirms it have been the slow growth of centuries—and, as we shall see, they are not by any means universal. There are many thousands of Catholic priests (not schismatics, but real Catholics) who are lawfully married and are living in the married state; but this is the case only in Eastern churches, which have a ritual and a system of legislation different from the Roman. The uniform practice and rule of the 'Latin Church' is that those who serve the altar and who are promoted to sub-deaconship shall be unmarried and shall so remain." [8]

This quotation speaks for itself. Fr. Sullivan bears witness that his Church, so-called Catholic, violates the long established laws and customs of the church, and that his Church is not One, as they claim, and that she imposes laws which are contrary to those of the primitive church, and

[8] Externals of the Catholic Church, p. 304.

that the said laws are "slow work of centuries": and "not of Divine institution." Can marriage be defiled and unhonorable and undefiled and honorable at the same time? Nay. Why then does the Papist church impose celibacy upon its clergy, yet declares that marriage is a "Holy Sacrament"? Are her clergy forbidden from receiving the blessings of the seven Sacraments? The difference, therefore, between an Orthodox Catholic Priest, and a Papist Priest is, that the former is capable of accepting the seven Sacraments of the Church, and the latter is forbidden from receiving all of them. And the former, having legitimate children, is a real father, and the latter having none, is only a figurative father. Further when a member of the Papist church hears of a married Priest, he gets exceedingly angry, and thinks it is a great sin for a priest to marry. Now, let us ask Rev. Fr. Sullivan, are there any married Priests in your Catholic Church? Hear his answer: "Yes, several thousands. They are really married, and they are not living in opposition to God's or the Church's law. These are the clergy of several Oriental churches which are united to ours in faith and government, though differing from it in ritual and laws." [9]

Now a member of the Papist Church who reads this answer from a Priest of a high standard of his own Church may be astonished and ask why the Church which claims to be One all over the world, lets some of her priests get married and prohibits others from doing so. I will answer such a question: In the places where the yoke of the Pope of Rome is tightening on the necks of the people, the marriage of the Clergy is strictly forbidden, but, in the places where the power of Rome is not very strong, the clergy are allowed to marry in order to pretend that the Church of Rome like the Orthodox Church maintains the ancient custom of the primitive church, to enable its clergy to deceive those who are out of its communion and saddle them to its heavy yoke.

You see now that such was the law, and custom of the

[9] Externals of the Catholic Church, p. 306.

Church from her early days, that all ministers can be married before their ordination, but in the Council of Trullo, A. D. 692, the Holy Fathers in that council saw fit that the Bishop (only) should be unmarried: "by this change no contempt is meant to be poured out upon what had been established by Apostolic authority, but it was made through care for the people's health and for leading on to better things, and for fear that the sacerdotal estate might suffer some wrong." [10]

The Church of Rome claims that her reasons for imposing the law of celibacy upon her ministers are, that they may be better able to devote themselves to the salvation of souls, and that no earthly ties might conflict with their duty to their flocks, that the burden which rests on the sinner's soul may be freely revealed to them without fear that the secret will be shared with the confessor's wife, and so declares her doubts in the honesty of her ministers, and her distrust in those who are married of her clergy. As to the chastity and other virtues, which are attributed to the unmarried clergy I will not say anything, but expressing the hope that the history of the Church is able to affirm such a claim.

Fr. Sullivan in Chapter LVI of his book, "Externals of the Catholic Church," contradicts himself in the matter of the unmarried clergy and laws of his church concerning them. Here are his words: "The Church imposes a law of celibacy upon her ministers, but she has not always done so—council after council has extolled the holy state of celibacy, and the great council of Trent affirmed as a matter of faith, that it is holier than marriage—during at least one-half of the history the legislation was not in its present form, and even now it is not extended to all parts of the church's domain, and is not enforced in regard to all clergy": yet the Holy Catholic Church is One.

Rev. Fr. Sullivan further tells us that: "In the eyes of the Church a widower is a single man, and therefore is eligible

[10] Notes on Canon XII of the Council of Trullo.

to Holy orders." [11] Poor women, no matter how holy they are, none of them is holy enough to be a Priest's wife. Her husband, no matter how good a man he may be, is not in the "eyes of the Holy church" eligible to receive the seventh Sacrament of the Church, namely the Sacrament of priesthood. His wife is the obstacle of his becoming a Priest in spite of Fr. Sullivan's testimony that the "church has made laws to that effect (forbidding Priests from marriage), and not through any divine decree or institution." The writer admits that the state of virginity is holier than that of marriage, if the rigorous and difficult tasks it involves are bearable, and if it is in their power to oppose a primary function and instinct of man's nature, and to avoid sin and irregularities, and will repeat the words of St. Paul: "But I say to the unmarried, and to the widows, it is good for them if they so continue, even as I, but if they do not contain themselves, let them marry for it is better to marry than to burn." [12]

The immediate ancestors of St. Patrick (the patron Saint of Ireland) who lived in the fourth century, were married clergy, as St. Patrick thus informs us in his Confession or Letter to the Irish:

"I, Patrick, a sinner, and rudest and the least of the faithful, and despicable among many, had for my father, Calpurnius, a deacon, the son of Potitus, a priest, who was the son of Odissius who lived in Bonaven, a village of Tabernia."

The conclusion is, neither God Almighty, nor His Son our Lord Jesus Christ, nor His Holy Apostles, nor His Holy Church, forbid the ministers of the Church to marry, only the Church of Rome imposes such an unjust law: not "through any divine decree or institution"; as one of her own Priests confesses, but of her own invention for: "filthy lucre." [13]

[11] P. 306.
[12] 2nd Cor. 7:8.
[13] 2nd Peter 5:2.

CHAPTER XXIV

THE PRIMACY OF SAINT PETER

THE Church of Rome alleges that: "Our Lord conferred on Saint Peter, the first place of honor and jurisdiction in the government of His whole church, and that the same spiritual supremacy has always resided in the Popes or Bishops of Rome as being the successors of Saint Peter. Consequently, to be true followers of Christ, all Christians, both among the clergy and the laity, must be in communion with the See of Rome, where Peter rules in the person of his successor." [1]

This claim on the part of the Roman Church has no foundation in fact, and no place in the divine constitution, as you shall see. Let us now study this Papist contention in the light of the Holy Scripture, and the writings of the divine teachers of the universal church.

The strongest argument the Papists bring up to prove the primacy of St. Peter are the words spoken to him by our Lord: "Thou art Peter"—we should stop for a moment to study and discuss this passage as St. Matthew narrates it in his Gospel.

Now, Jesus came into the quarters of Cesarea Philippi, and He asked His disciples, "Whom do men say that the Son of man is?" They answered Him, saying, "Some say thou art John the Baptist," and some others "Elias," "and others Jeremiah, or one of the prophets," and then Jesus asked them, but whom do you say that I am? Simon Peter answered and said, "Thou art Christ, the Son of the living God," then Jesus said unto him, "Blessed art thou Simon

[1] The Faith of Our Fathers, p. 95.

because flesh and blood hath not revealed it to thee, but my Father who is in heaven, and I say to thee that thou art Peter, and upon this rock I will build my Church, and the gates of Hell shall not prevail against it, and I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." [2]

When Christ came to Cesarea (Baneas) He put His disciples' faith to the test, and after asking them what people in general thought and said about Himself, He put the question to them: "But whom say ye that I am ?" He knew well what men said, but He asked the first question to lead to the second question by which He might get a confession of their faith, after all they had seen Him do. Peter, who was naturally eager and enthusiastic, and who was always forward in speaking said: "Thou art the Son of the Living God," that is, "Thou art the annointed by the Holy Spirit of God, to be the king of Thy spiritual people Israel, the true Messiah, and not a mere man, but the Divine Son of the living God." Jesus then commended his faith, and for the information of the disciples around, told him that such knowledge was only given from heaven, and this confession of Peter is the confession of all the disciples who already confessed that: Jesus was the Son of God. The question before us is this, did Jesus give to Peter authority over His brethren? Did He build His Church upon the personality of Peter the rock? and did He give him exclusive power to bind and loose? and lastly, did He give him the keys of the kingdom of heaven? This is the text of the Papacy that the Church of Christ was built on the personality of Peter in order to claim supremacy to the Bishop of Rome as his successor, while the Holy Eastern Orthodox Catholic and Apostolic Church rightly believes and teaches that the Church was rather built on Peter's confession that Jesus was the Son of the living God, or in other words, on Christ

[2] Matthew 16:13–20.

Himself who was called: "rock" and "living stone." In the following lines we will debate the teaching of both churches, and we shall see which of them is scriptural.

When our Lord called Simon to follow Him, He conferred upon him a new name: "Cappas," which is interpreted Peter: thus, the first disciple's name was changed from Simon unto Peter or rock; after his confession Peter became as the Papist say, the foundation of the church, as a reward for his confession of the divinity of Christ. But after that, and at the same time and place, St. Matthew tells us that Jesus called the same man a "Satan"; "Get thee behind me, Satan, thou art an offence unto me for thou so savourest not the things that are of God, but those that be of men," [3] and he whose faith was before a rock, was now a stumbling block, and the name of Peter was thus changed again. He was called Simon, Peter, and Satan. Is it possible that our Lord built His church on the personality of this man? Nay, therefore, it is so plain that Jesus built His Church on the confession of Peter, and not on Peter himself. If the Papists assert that, then, is must be called the church of Peter, and not the church of Christ. But the holy scriptures assert that the church was built on Jesus who calls it: "My church." St. Paul in his epistle to the Ephesians says: "Now, therefore, you are no more strangers and foreigners, but you are fellow citizens with the saints, and the domestics of God, built upon the foundation of the Apostles and prophets, Jesus Christ Himself being the corner stone." There is no shadow of a doubt that Christ did not build His church upon a rock, which was called, "Satan," [1] but upon the "rock of ages," which is the same, yesterday, today, and forever," the true Church which is dated back to Him, before any other Church, and of which He is the only head, visible and invisible, and it is "His body." [5]

St. Peter was chosen first, before any of the other

[3] Cor. 10:4.
[4] Mat. 16:23.
[5] Eph. 2:20.

Apostles. He is then the senior apostle, or first among equals. God chose him first to preach the gospel after the inauguration of the Church-kingdom, to Jews and Gentiles. He was chosen to lay the foundation of the church deep and strong, not on himself, but on the "Rock of Rocks," but even here he was not as active, nor as consistent, nor wrote as many epistles as St. Paul. In conclusion we find that "the rock" in this said passage appears to be the truth of our Lord's Messiahship and divinity, which Peter had confessed. It is as though our Lord had said "Thou art rightly called by the name Peter or stone, for thou hast confessed that mighty truth, on which as on a rock "I will build my Church," [6] and to say that our Lord has made an erring fallible child of Adam, as the foundation of the spiritual temple, we lack a proof from the Holy Scripture. Above all, no reason can be given why our Lord should not have said "I will build my church upon thee," if such had been His meaning, instead of saying: "I will build my Church upon this rock."

The Papists also claim primacy to St. Peter because Jesus said to him: "I will give to thee the keys of the kingdom of heaven, and whatsoever thou shalt bind upon earth it shall be bound also in heaven." [7]

What does the kingdom of heaven mean? Is it a huge building with a very large gate, and a key, and Christ promised Peter to give him that key? Nay, our Lord used many times the expression "the kingdom of heaven." He did not mean by it the state of blessedness to which all that are made holy go when they die. That too is the kingdom of heaven which we may call the kingdom of heaven above, but there is a kingdom of heaven here below. All that hear the Gospels are within the boundaries of this kingdom. Christ in His gospel asks people to become His subjects, and those who submit to His love in this kingdom below, are prepared for the kingdom above. He gave to Peter and all the disciples power to open this kingdom to all who believe in Him now.

[6] Mat. 16:18. [7] Mat. 16:19.

You see that there are no keys used in this kingdom. The expression is what we call a figure of speech. The keeper of the key of the city is a person of authority, and when Christ told Peter He would give him the key of the kingdom of heaven, and whatsoever he should bind on earth should be bound in heaven, and so on, He merely meant that He would entrust him as His faithful servant, with the preaching of His gospel, so that he should have authority to explain what was His truth, since what he had so nobly declared to be so, should be so, and whatsoever he declared not to be so should not be so. Christ did not give this authority to bind and loose to Peter only, but He also gave it to all His disciples after His resurrection. He said to all of them, "as the Father hath sent me, even so I send you. Receive the Holy Ghost, whosoever sins ye remit they shall be remitted unto them, and whosoever sins ye retain thy shall be retained." [8] It is quite plain therefore that whatever power belonged to St. Peter in the Divine constitution of the Church belonged equally to all the Apostles.

Another argument the Church of Rome raises to prove St. Peter's primacy is, the saying of our Lord to him: "And when thou art converted strengthen thy brethren." [9] St. Luke is the only evangelist who inscribes this matter. Let us then quote his words: "and the Lord said, 'Simon, behold, Satan hath desired to have you that he may sift you as wheat, but I have prayed for thee that thy faith fail not, and when thou art converted strengthen thy brethren.' " [10]

These words were spoken by our Lord to Peter after his strong and self confident averment that, though all men should be offended because of his master, he would never be offended. In order to obtain a clearer view of this remarkable lapse of Peter, let us turn to John 13: 36–38, and then peruse Matt. 26: 31–35, Mark 14: 27–31. By this comparison

[8] John 20:20–23.
[9] Luke 22:32.
[10] Luke 22:31–32.

of the Evangelists, it will be seen how confident even to boasting was St. Peter that he will not falter in the trial of his integrity. The language of our Lord is designed to disclose to Peter the danger to which he was to be exposed from the assaults of his adversary, and by this forewarning to arm him against the force of the temptation. Let us also notice that, the word "you" is in the plural, and is, therefore, inclusive of all the disciples except Judas, who had now left them to consummate his deed of treachery. Satan was endeavoring to separate some of the disciples, and Peter in particular, from fidelity to Jesus, Satan also desired then that he may try them by this sifting process to effect their ruin, but the intercession of our Redeemer stood in the way of the atonement of the accuser's entire demand. He prayed for Simon to preserve him from a fatal apostacy. The object of Christ's prayer for Peter was that his faith fail not, that is, the faith in Christ as the true Messiah. Peter's faith was very weak, and came near failing, but He whose look brought him to reflection and repentance, had prayed, and His intercession was more efficacious with God than the demand of the accuser that Peter should be surrendered wholly into his power. Then our Lord said to Peter "When thou art converted strengthen thy brethren." The verb in the original is not passive, but is intransitive, "when thou turnest to duty again, love and obedience, let your brethren know of your return and strengthen them, else they also fall." The boldness and steadfastness which Peter infused into his fellow disciples by his own courageous conduct, are abundantly shown in the early history of the church. His bitter experience of the danger of self-reliance in a contest, so far beyond his own powers to successfully carry on, through him perhaps more than any other of the apostles, does not give him power over others, but proves his return to the discipleship after denying his Master thrice.

Another argument the Papist Church raised to prove the

primacy of St. Peter is the saying of our Lord to him "feed my lambs, feed my sheep"; [11] and in this also they failed to find an excuse for their pretended primacy.

The third time Jesus showed Himself to His disciples, and dined with them, He asked Peter to say if he still loved Him, and He asked him the same question three times. Jesus perhaps did this to humble Peter for his offence before his brethren, rather than to exalt him above them, and at the same time to show the disciples present that Peter was yet a true disciple whom they should not reproach, since he had forgiven him, for after each answer He commanded him to feed His lambs, and His sheep, meaning the young and the old of His sincere followers who are called His flock.

It is well to note that our Lord gave three separate charges after three separate replies to three separate questions. The three charges were: "Feed my lambs," "Feed my sheep," "Feed my sheep." [12] In the "Vulgate" the common version of the Latin Church the passage reads as follows: "Feed my lambs; Feed my lambs, Feed my sheep." This is an unfortunate variation from the original Greek text, and it accounts for the abbreviated and misleading from our Lord's words are quoted. The citation of the threefold charge, as though it were a twofold charge obscures the allusion to the threefold denial which is suggested by the authentic Greek text. The omission is really important, for when the allusion to St. Peter's threefold fall is emphasized, as it was emphasized by the threefold question, the scope and purpose of our Lord's words were found to bear a specific limitation. What these words impart is not the creation of a new office previously promised, but a charge to execute an office already conferred.

We read in the 10th Chapter of St. Mark, and in the 12th Chapter of St. Matthew that James and John the sons of Zebedee came to Jesus and asked Him to grant them to sit

[11] John 21:15–17.

[12] John 21:15–17.

one on His right hand, and the other on the left hand, in His Glory, and when the ten disciples heard that, they began to be much displeased at the two brothers, then Jesus called them and said to them "you know that they who seem to rule over the Gentiles lord it over them, and their princes have power over them, but it is not so among you, but whosoever will be greater shall be your minister, and whosoever will be first among you shall be the servant of all." [13] Now if James and John ever knew that Peter was their superior or their heart, head, or their "prince," as the Papists call him, they would never have dared to utter such a request of our Lord, even the very answer of Jesus does not allude to any of the Apostles to be greater or superior to the rest.

St. Mark tells us also that, when the two brothers applied for the high position Peter was with them. Had he known that he ever was given any headship over his brethren he would have at least protested against such a claim by James and his brother John for Jesus long before had called him "ROCK." Also St. Luke tells us in the twenty-second Chapter of his gospel that there was a strife among the disciples about which of them should seem to be the greater, and they did that while on their way to Jerusalem with their Master, thinking that He was about to declare Himself a king, but Jesus said to them "the Kings of the Gentiles lord it over them, and they that have power over them are called beneficent, but you not so, but he that is the greater among you let him become as the younger, and he that is leader, as he that serveth." Why should those twelve chosen men dispute with one another if they ever knew that they had a chief among them?

If we follow the Church from the time of her establishment in Jerusalem, until the death of St. Peter, we do not find the least hint of proof that the primitive churches were either united in St. Peter, or subordinate to St. Peter as primate. We see that in the council held at Jerusalem, St.

[13] St. Mark 10:42–44.

James presided, and not St. Peter, who if he was the "Chief" he should preside. We also read in the Acts of the Apostles, that "it pleased the Apostles, and ancients with the whole Church," [14] etc. They also sent writings to the brethren in Antioch addressed from: "The Apostles and ancients and brethren," [15] and not from St. Peter, who, if he be the head of the church as the Papists claim, the said writing would have been signed by him instead of the "Apostles and the ancients and the brethren."

Again, we read in the book of the Acts of the Apostles, the following passage: "Now when the Apostles, who were in Jerusalem had heard that Samaria had received the word of God, *they sent unto them Peter* and John"; [16] now, had the Apostles ever felt that Peter was their chief, would they dare to "send him" and John on a mission? It would be to the contrary. He must send, and not be sent, he must preside, he must command, but he did not, because he never felt that he had any distinction in any way, form or manner.

In regard to the first council in Jerusalem, we read in the same book of the Acts of the Apostles as follows: "Certain men came from Judea to Antioch and began to teach the believers on the Lord Jesus Christ that except they be circumcised after the manner of Moses they cannot be saved." [17] Peter and Barnabas, the great missionaries, were then at Antioch and had no small dissension, and disputation with them, then it was determined that Paul and Barnabas and certain others be sent to Jerusalem unto the "Apostles and Elders about this question." [18] Why should they leave Antioch where the "Prince" of the Apostles was, to go to Jerusalem to the Apostles and Elders, "if there was a" "visible" head to the church? And when this party from Antioch arrived at Jerusalem [19] "the Apostles and Elders" came together to consider the matter. Peter was one of the speak-

[14] Acts 15:22.
[15] Acts 8:14.
[16] Acts 8:14.
[17] Acts 15:1.
[18] Acts 15:26.
[19] Acts 15:2.

ers, but James the bishop of Jerusalem presided, and when the discussion was finished James gave the decision as follows: "I judge that they who from among the Gentiles are converted to God are not to be disquieted, but that we write unto them that they refrain themselves from the pollutions of idols, and from fornication, and from things strangled and from blood." [20]

Let us consider further that St. Paul was not of the chosen Apostles, but a converted disciple, yet he did not ever know that Peter was his superior, and when he observed at Antioch the strange conduct of Peter involving hypocrisy he reproved "him openly because he was to be blamed." [21]

We learn from the book of the Acts of the Apostles also that Jerusalem, and not Rome was the Mother Church of Christianity, and St. James and not St. Peter, the brother, or more accurately the Cousin of Jesus, was appointed its first overseer or Bishop.

Had St. Peter been the head of the Apostles, Christ would have washed his feet first. St. Peter feared the messengers of St. James, while in Antioch; if he was the head of his brethren, he would not have feared them. The presence of St. Peter in the Council is the last mention of him in the book of the Acts.

St. Paul refers to St. James (first) St. Peter, and St. John as "pillars" (Gal. 2:9) and not to Peter alone. St. Peter is called "a rock" (Math. 16:18) and our Lord is called also, a rock (Cor. 10:4). On which of these two rocks was the Church of Christ built?

I am able to fill up a large volume with demonstrations to show that the primacy ascribed to St. Peter has no warrant in the Holy Bible, or in the writings of the early Fathers of the Church. Peter himself tells us in his first Epistle that he is "Peter, the apostle." He even calls himself, when speaking to the elders of the church, a "fellow-elder." There is not the least hint of proof that the primitive churches

[20] Acts 15:19–20. [21] Gal. 2:11.

were either united in Peter or subordinate to Peter as primate.

There is nothing modern in the view here maintained. It was held by St. John Chrysostom, and the Ancient Fathers of the Church long ago. It was taught by Feeus, a famous Roman Catholic preacher, of the Franciscan order, at Mayence, in the sixteenth century in his Homilies on St. Matthew.

CHAPTER XXV

THE "SUPREMACY" OF THE POPE

You have learned from the previous chapter that our Lord built His church on St. Peter's Confession, that He is the "Son of the living God"; and not on the personality of Peter, and Christ said: "I will build My church," and not your Church.

You have also learned that Christ called all His Apostles brethren; none of them was to be their head, or chief. The same power was bestowed by Him upon them all. They were equal in rank or order. There is nothing to indicate that there was any inequality in power, rank or authority among the Apostles. They were all equal. St. Peter never claimed or exercised any primacy or authority over his brethren, but all he knew himself to be was "Peter an apostle of Jesus Christ [1] and Simon, a servant and an apostle of Jesus Christ." [2]

You have also seen that the primacy of St. Peter has no foundation in fact, and that it cannot be proven from the holy scriptures, nor from the traditions of the primitive church, nor from the writings of the Holy Fathers of the earliest date, nor from history. Yet, in spite of all these facts, the church of Rome, in the "later days," claimed that St. Peter was the first "Pope" of Rome, the supreme Vicar of Christ, the prince of the apostles, and the general head of the Church on earth, etc., etc., and also alleges that the Bishop of Rome is the heir of special privileges of St. Peter,

[1] 1st Pet. 1:1. [2] 2nd Peter 1:1.

and that the prime and essential condition for salvation is to be in communion with the said alleged successor of St. Peter, and thus disregard the teaching of the word of God, that, the chief requisites for salvation are, "belief in the Lord Jesus Christ, and union with Him." [3]

Let us now examine these claims of the Church of Rome, and see if they have any foundation if compared with the historical resources, and scriptural truth. The Bishops "Jure-divino" are all, equal, because they are successors of the Apostles, who exercised an equal share of office, and of power. There was never but one and undivided Apostolate; therefore, there cannot be a "Bishop of Bishops," nor "Judge of Judges" as the Church of Rome predicts.

We have no definite knowledge of when St. Peter went to Rome, nor proof that he was its first Bishop, while some historians doubt if he ever entered Rome. But we possess a positive proof that he was the first Bishop of the Church of Antioch for seven years, therefore, if any Bishop is entitled to the "successorship" of St. Peter, and an heirship of his "chair" it is the Bishop of Antioch, and not the Bishop of Rome. For the City of Rome was far from being the most important center of Christianity in the early times. Antioch especially, as well as many other Eastern cities, took precedence of it as places of Christian resort, and the authority of the church of Antioch in questions of doctrine or discipline was highly esteemed, ever before the Roman church could be said to have been thoroughly established. The earlier Bishops of Rome therefore occupy no prominent place in the history of the church.

The Papist church also claims that "St. Peter was ordained Bishop by our Lord, but he was appointed—not ordained—to the papacy by Him; [4] but the good author failed to guide us, when, and where, the ordination, and appointment took place. And he did not point out where

[3] John 3:16; 11:25. Acts 6:31. John 5:12.

[4] Answers on the Catholic church byA. B. Sharp, M.A.

in the Bible, or in the Church traditions or the Fathers of the Church, we can find confirmation of such a pretence. Nevertheless, if for the sake of argument we take this alleged claim to be true, then the church had at one time two visible heads, namely, our Lord, and St. Peter. The Roman Church also failed to show us, how the Pope can, being elected, be a successor of St. Peter, who, as she claims, was appointed, and not elected a pope, or how can the authority of his predecessor, who is already dead, be transmitted to him by those who have no such authority.

The Church of Rome again alleges that St. Peter went to Rome first in A. D. 42, a long time indeed for a Bishop to be absent from his diocese,—and that he was its Bishop for twenty-five years, while in the Chronological table at the end of the Douay Bible, it is stated that St. Peter came to Rome about A. D. 68. Now which of the two statements are we to believe?

Now, we will overlook for a moment the Douay Bible, which the Romanists believe to be the "only" correct copy of the Holy writ, and let us take them at their word, that St. Peter was in Rome as its Bishop since A. D. 42, and fix the thought intently upon the following matter.

St. James, the Brother of St. John, suffered martyrdom in the year 44. St. Peter also was thrown into prison by King Agrippa in the same year. On his release he went, we are told, "into another place." [5] St. Luke, who had before specified such unimportant places as Lydda and Joppa, would not have dismissed the great Capital of the world as "another place." This place referred to was probably Cæsarea, where he abode. In A. D. 50 St. Peter was in Jerusalem at the Council, and in the year A. D. 54 he started his long mission to Asia. St. Paul wrote his Epistle to the Romans from Corinth in A. D. 58. St. Peter as the Papists assert was then the Bishop of Rome for 16 years, yet St. Paul makes no mention of him, not even in the long list of "salutations" to the Roman

[5] Acts 12:17.

Christians which he certainly would have done if St. Peter had been their Bishop. St. Paul in that epistle to the Romans spoke of his desire to "preach the gospel to you that are in Rome also in order to impart some spiritual gift to the end that ye may be established," [6] without any controversy. If St. Peter was then the Bishop of Rome, St. Paul dare not, and would not write in this manner and tone, and intrude upon the legitimate Bishop in his own dioceses, and violate the law of Christian love, politeness, and ethics, and on top of all that, St. Paul tells the Romans that it was his rule not to build upon another man's foundation,[7] but to preach the gospel where Christ was not already known.[8] Again, what spiritual gift could St. Paul (the alien) impart which St. Peter (the legitimate Bishop) could not equally have imparted had he been the bishop of Rome at that time? It seems therefore impossible that St. Peter could have been in Rome before A. D. 68, and the prediction of the Papists that he was in Rome A. D. 42 has no historical foundation in fact, and there is nothing in the early history of the Church to warrant the pretensions of Rome, or the jurisdiction of the Pope over the whole church.

The Papist church contradicts itself in this manner. It regards that the Church of Rome was founded by both St. Paul and St. Peter jointly. Both Saints are commemorated together in its breviary. How then can it prove its claim that St. Peter was the Bishop of Rome for 25 years, and St. Paul did not enter Rome before A. D. 68? St. Irenæus informs us that Linus was the first Bishop of Rome, Anacletus was the second, and Clement the third. He also tells us that the Church of Rome was founded by both St. Peter and St. Paul, and that St. Peter was not the first Bishop of Rome. And if the mere presence of St. Peter in Rome for an unknown period gives the Bishop of Rome the right to claim successorship to him, and headship of the whole church, predicting

[6] Rom. 1:11.
[7] Rom. 15:20.
[8] Rom. 15:20–23.

that Peter founded the Church of Rome, why not rather the Patriarch of Antioch, by right, claim such headship, bearing the true successor of both St. Peter and St. Paul, who founded the church in the city of Antioch where the disciples were called christians first (Act. 11:26) long before Rome was converted, and where St. Peter was Bishop for seven years.

So the reader notices that in the New Testament we do not find the word "Pope," nor that the Pope of Rome is the successor of St. Peter, nor that the Pope is the vice-gerent of God upon earth, and Vicar of our Lord Jesus Christ, nor that the Pope is, or can be infallible, nor that the Pope ought to have temporal power with soldiers and armed guards, and have political sway over the nations of the earth.

Next to the Bible and traditions come the Canons and dogmatic decrees of the undivided church. The undivided Christian church held seven general or Ecumenical councils, whose decrees and decisions were universally and undisputably accepted by the whole united Christian churches, East and West. They were accepted as immune from error in the doctrinal and moral teaching, because of the presence and guidance of the Holy Ghost. These seven Ecumenical councils did not reveal any new truths, but they set forth the faith "once for all delivered to the saints." Their decisions are divine, and free from the suspicion of error, being guarded by our Lord's promise that "the gates of hell should not prevail against His Church." If we review the decrees and canons of the said seven Ecumenical councils we fail to find any reference to the alleged supremacy of the Popes of Rome.

The seven Ecumenical councils, representing the whole undivided church, East and West, were all called together at the commandment and will of Emperors, or Princes, without any knowledge of the matter on the part of the Pope of Rome, and in some cases without any consultation with him. If the Pope of Rome was "the visible head" of

the church, no council could be called or assembled without his command and approval.

I will briefly discuss the relation of the seven general synods to the Roman See. The first Ecumenical council (the first of Nicæa, A. D. 325) was originated and summoned by the first Christian Emperor Constantine the Great. When he did not preside in person, Eusebius, Bishop of Antioch, presided. This council gives its name to the Nicene Creed. In it twenty canons were enacted, and not one of them alludes to the supremacy of the Bishop of Rome, and the Metropolitans' right rested upon custom.

The second Ecumenical council (the first council of Constantinople A. D. 381). This council was called by the Emperor without the knowledge of the Bishop of Rome; he was not even invited to be present. It was presided over at first by St. Meletius, the Bishop of Antioch who was not in communion at that time with the Church of Rome, and without any recourse to See of Rome, it passed a canon changing the order of the patriarchates, and setting the new See of Constantinople in a higher place than the other ancient patriarchates, in fact immediately after Rome. The creed composed by this council found a reception in the whole world. The first president of the second Ecumenical council died during its sessions, and was not in communion with Rome, as aforesaid, yet he was canonized a Saint of the Roman church even by the "Pope."

The third Ecumenical council (the council of Ephesus A. D. 432) was called by the Emperor. St. Cyril, Bishop of Alexandria, presided. Before the third Ecumenical Synod was called to meet, Pope St. Celestine had already convicted Nestorius, Bishop of Constantinople, of heresy, and deposed and excommunicated him. When subsequently the Synod was assembled, and before the papal legates had arrived, the council met, treated Nestorius as in "good standing" entirely ignoring the sentence already given by the "Pope" of Rome, and having examined the case proceeded to sentence Nes-

torius, and immediately published the sentence. More than a fortnight later the papal legates arrived. A second session was held at which they were told what had been done, all of which they approved. The Fathers of the said council did not feel that there is a head to the whole church, whose decision would be final. When the Emperor heard of the judgment of "Pope" Celestine he expressly decreed "that before the assembling and common sentence of the most holy council no change should be made in any matter at all, on any private authority." So Nestorius was sentenced by the council and by the Roman Pontiff. Three things in this event should be noticed: (a) after the judgment of Pope Celestine another is still required, that of the Council; (b) that these two things would rest with the Fathers to judge of doctrine and of persons; (c) that the judgment of the council and not of the Bishop of Rome would be decisive.

The fourth Ecumenical council (the council of Chalcedon A. D. 451). This council refused to consider the Eutychian matter as settled by the "Pope's" decision or to accept his legate without examination as to whether he was orthodox. It also passed a canon at one of its sessions, which the Papal legates refused to attend, ratifying the order of the Patriarchates fixed at the first council of Constantinople, and declared that the Fathers had very properly given privileges to old Rome as the imperial city, and that now they gave the same privileges to Constantinople as the seat of imperial government at that time. The sentence of condemnation of Dioscorus was pronounced by the holy and great and Ecumenical Synod, and not by the "Pope" of Rome, or his legates.

The fifth Ecumenical council (the second council of Constantinople, A. D. 553). This council refused to receive any written doctrinal communication from Vigilius, then "Pope" of Rome, his name was taken from the diptychs and he was refused communion. The synod met in accordance with the imperial command, but without the assent of the

"Pope," and was presided over by Eutychius, Patriarch of Constantinople, and the "Anathema" was pronounced by the Synod, and not by the Bishop of Rome, who after six months wrote a letter to "his beloved brother Eutychius" recognizing and approving all the actions of the Synod.

The sixth Ecumenical council (the third council of Constantinople, A. D. 680–681). This Synod excommunicated "Pope" Honorius, who had been dead for years, for holding and teaching the Monothelite heresy. The Synod was summoned by the Emperor who informed the Archbishop of Antioch that he might send Metropolitans and bishops, a long time before he had written to Agatho the Pope of Rome on the subject. The Emperor presided in person; on his right sat the Patriarchs of Constantinople and Antioch and next to them the representative of the Patriarch of Alexandria; on the Emperor's left were seated the representatives of the Pope. The Sacras sent to the Bishops of Rome and Constantinople are addressed, the one to "The Most Holy and Blessed Archbishop of Rome and Ecumenical Pope" and the other to "The Most Holy and Blessed Archbishop of Constantinople and Ecumenical Patriarch." The Synod addressed a letter to "The Most Holy and Most Blessed Pope" of old Rome, Agatho—and the said letter is closed with "we and all who are with us salute all the brethren in Christ who are with your blessedness."

The seventh Ecumenical council (the second council of Nice, A. D. 787). It is certain that the Pope had nothing to do with the calling of the seventh Ecumenical council, and it was presided over by Tarasius, and not by the Pope or his legates.

There are but seven General councils that the whole church acknowledges by which the matters of faith and manners were determined. If the members of these holy Synods believed the Pope to be what he claims, it is impossible that they should have acted and spoken as they did.

It is evident the Pope was not the general head of the whole church from the fact that Pope Leo the great, asked Emperor Theodosius II to order the general council to meet in Italy, but the Emperor did not respond to the "order" of the "Vicar of Christ," and "the visible head of the whole church." The acts of the council of Ephesus were not confirmed by the Pope, yet they were honored by the whole church, East and West. And there was nothing in the early history of the church to warrant the pretensions and claims of Rome.

Now the reader may raise this question: If there is nothing in the Holy Writ, nor in the traditions of the church, nor in the canons of the General councils of the church, nor in the early history of the church which warrant the "jure divino" of the Bishop of Rome, on what base then can he claim such an absolute jurisdiction, and headship?

Historical researches warrant the following fact, that the origin of the papal system is not in the constitution of the primitive church. The historical facts are that the primitive Christianity was Greek in form and character, Greek from first to last, Greek in all its forms of dogma, worship and polity. The Eastern Apostolic churches are the main stem of Christendom of which the Church of Rome itself was for three hundred years a mere colony, unfelt in theology except by contributions to the Greek literature of Christians. Ellendorf, a German scholar of the 19th Century, after an elaborate historical examination deduces the conclusion that there was no mention in the first three centuries after Christ of Roman primacy, or of central government of the Catholic church. That the Roman bishops did not yet exercise a single one of those prerogatives, which today form the primacy, but that gradually those false historical views of the bishopric of St. Peter of the See of Rome, and of the succession of the Roman Bishops in Peter's bishopric came into circulation upon which the primacy finally erected itself. We cannot for lack of space give the full details of

how the primacy of the Pope gradually sprang up, but will give some facts briefly. Since the time of Charlemagne and restoration of the Western Empire the See of Rome had received an immense leverage through a forged compilation, known as the pseudo-Isidore Decretals, and the Donation of Consantine, "those two magic pillars of the spiritual and temporal monarchy of the Popes" first claimed by Pope Adrian (A. D. 774–795). It was the work of an impostor styling himself Isidorus Mercator, purporting to be the work of St. Isidore, Bishop of Sevikle. The word peccator (sinner) was a title under which Bishops of that time designated themselves, and the slip of mercatas for peccator was in itself sufficient to expose the impostor. Hence we can see that the pretension of the Church of Rome rests on forgery, and not on Biblical or Canonical, or historical facts, and the aleged Supremacy based on the "privileges of Peter" has no place in the divine constitution of the primitive church.

St. Augustine, the greatest of the Latin Fathers (and he was a "Pope" of Rome), acknowledged the Four Ecumenical councils of the church, and said that they are to be received with the reverence paid to the Four Gospels, and he expressly stated that the "Rock" was Christ Himself, and not Peter. But his successor, Leo the first, rejected the 28th Canon of the fifth General council, because it made the Patriarch of Constantinople, New Rome, equal to the Pope of Old Rome, in rank, and the general Patriarch, Leo, was the first Pope who boldly asserted that the Bishop of Rome was the only primate of the universal church, and based his assertion on our Lord's address to St. Peter, "Thou art Peter, and upon this rock will I build my church." The pretensions of the Patriarch of Constantinople to be accounted his equal in dignity is a profane usurpation. Pope Leo was the first of a series of pontifical laborers who appeared at intervals to build up and consolidate the papal edifice, and it may be said that Pope Leo had laid the foundation of the supremacy

to which the Popedom ultimately attained. Pope Innocent III was not contented with being the successor of St. Peter, but claimed to be the Vicar of Jesus Christ, and has boldly uttered that "the Pope holds the place of the true God." No one dare ignore the fact that the Canons of the General Councils of Constantinople (381) and Chalcedon (451) attributed to the Bishop of Rome an honorary precedency, and nothing more. That was for a political purpose. The said Canons were solely concerned with patriarchal questions. Thus the council of Constantinople granted to New Rome, i. e., Constantinople, an honorary precedency next after the Bishop of Rome, and inferentially attributed the honorary pre-eminence of Rome to the fact that the city of Rome was the capital of the empire. Seventy years later in confirming the honorary precedency of Constantinople in second rank the council of Chalcedon explicitly assigned the honorary precedency of Rome to the fact that it was the imperial city, and to no other cause. No one questions the fact that Rome stood as first among equals, but not the "mistress" of any. There was nothing in the early history of the church to warrant the pretension of the See of Rome, or the jurisdiction of the Popes over Patriarchs or Bishops outside of their Sees. St. John wrote in his Revelation to the seven "Angels" of the seven churches of Asia, being the first bishops of those churches. The name of the "angel of Rome" is not among them, as their "prince" or chief, and he is not even in communion with them.

A council was held in Pisa, A. D. 1409, and the summoning by the Roman Cardinals of the said council was a recognition of the fact that Patriarchs and Popes were subordinate to the councils of the church. The said council was attended by the Patriarchs of Alexandria, Antioch, and Jerusalem, as well as by twenty-six Roman cardinals, twelve archbishops, and one hundred and sixty bishops, either in person or by proxy. The sentence of the council, by which both the reigning Popes were deposed as notorious, schismatics, and

heretics, was pronounced by the Patriarch of Alexandria.[9]

Also another council met at Constance A. D. 1414–1418 and it was attended by representatives of all Western kingdoms, by twenty-six Princes, and one hundred and fifty Counts, by five Patriarchs, twenty-four Cardinals, ninety-one Bishops, and six hundred Abbots and Doctors. This council deposed the Pope of Rome, John XXIII, as a heretic and simoniac; that was done on May 29, 1415, and his successor, Martin IV, not appointed till November 21, 1417. Is not this enough evidence that the Pope was not, until then, what his adherents claim him to be, and that the General Council of the church is superior to the Pope?

Do you need another evidence? Here it is. A council met at Basel in A. D. 1433 and declared its superiority to the Pope, and did not let his legates be admitted to the council until they had sworn obedience to all its decrees. The Pope issued a document ordering the transference of the said Council to Ferrara, but the Council ignored the Pope's order, and finally excommunicated him. Time fails me if I venture to insert all the landmarks of church history, which prove that the Pope of Rome does not as Innocent III proclaimed in his inaugural sermon, "stand midway between God and man, below God, above man, judge of all, judged of none, the true Vicar of Jesus Christ, the head of the whole church, and Father and teacher of all christians, etc."

The Popes were not satisfied with claiming supremacy over the church, but they also claimed temporal authority, although our Lord separated His kingdom from the State. Both spiritual and temporal authorities of the Popes has grown up by degrees, the first has fallen, and the latter may follow.

The Papists lay much weight on the title "Pope." What this word means?—it simply means "Papa." This title was applied by the Christians in the earliest days of Christendom

[9] Milman's Latin Christianity. Vol. 5, p. 458.

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to every priest and bishop. It was the common distinction for them from all the other members of the church. It was the title of all western bishops until A. D. 500. Then it was restricted to the Bishop of Rome. The title of the Bishop of Alexandria, is Pope, and universal judge." All the Greek priests are called "Papas."

The Holy Writ shows us that the apostles of our Lord were equal in rank or order, although there was great inequality in natural endowments and in labors, but in rank or functions there was none. So their successors, the bishops, though they differ in natural endowments and labor, are equal in rank and office. But the Pope denied his brethren, the bishops, the equality, claiming himself to be their lord and master, and at their consecration they are compelled to take the following oath: "I will defend the Roman papacy and sovereignty of St. Peter against all men—I will attack, and, as far as I am able, follow up heretics, schismatics, and rebels to our said Lord, the Pope, or his aforesaid successor," so they became not servants of the Lord Jesus Christ, but of their Lord, the Pope, as indicated by the last question the candidate for the office of bishop is asked. Ques. "Wilt thou exhibit in all things, fidelity, subjection, and obedience, according to Canonical authority, to the blessed Peter, the Apostle, to whom was given by God the power of binding and loosing, and to this Vicar, our Lord Pope (N.) and to his successor, the Roman Pontiffs?" Ans. "I will." Thus you see that the Roman Catholic Bishops belong to the Pope, and not to Christ. Now every Roman Catholic bishop gives account of his conduct not to Christ nor to the General Council of the church, but to the Pope of Rome.

At last, the Pope of Rome invented the dogma of Papal infallibility in A. D. 1870, that doctrine which has no scriptural evidence, neither was known in the age of the Fathers of the united church, and all the Roman theologians have been definitely unable to discover that doctrine of Papal infallibility.

The Church of Christ is compared to a human body. "As we have many members in one body, and all members have not the same office, so we being many, are one body in Christ, and every one members one of another," [10] and as each "body" has "only" one head, so the church being one body must have one head. St. Paul in his Epistle to the Ephesians, tells us that Christ is the head of the church in this manner," and hath put all things under His feet, and gave Him to be the "head" over all things to the church, which in His body, the fullness of Him that filleth all in all." [11] Also in the fifth Chapter of the same Epistle St. Paul innumerates the following words: "Wives, submit yourselves unto your own husbands, as unto the Lord, for the husband is the head of the wife, even as Christ is the 'head' of the church." [12] Each woman has one husband, and he is "her head." The church has "one head." If a church claims more than one head, it is likened unto a woman having two husbands.

Most of the hot persecutions and burnings and sufferings the Holy Eastern Orthodox Catholic and Apostolic Church tolerated at the hands of the Popes of Rome and their allies were because she refused to accept two heads to the one Church, but stood firm in the belief that Christ is the head of the Church, visible and invisible, remembering His promise, "Lo, I am with you always, even unto the end of the world. Amen." [13]

My limits do not permit me to dwell on the aspects of papal claims of supremacy and other claims; the opposition to each claim fills up a large volume, full of Scriptural and historical proofs against it. It is sufficient that numbers of Latin writers have declared their opposition to the unfounded claims of Rome, such as Girolamo, Savonarola, Gerbert, Bassuct, Darboy, Dolinger, and many others.

[10] Romans 12:4–5.
[11] Eph. 1:22–23.
[12] Eph. 5:22–23.
[13] Mat. 28:20.

CHAPTER XXVI

SYNOPSIS OF THE LIVES OF THE POPES

My purpose in writing this Chapter is not to describe and manifest the faults, sins, and inquities, and shortcomings of persons passed out of this life and entered into eternity, nor to advertise the actions of those, who as human beings, had fallen into error, vice, and unrighteousness; for the Bible tells us that "All have sinned, and come short of the glory of God";[1] nor is my purpose to "judge my brother," for the Good Book also orders us, "judge not, that ye be not judged."[2] My simple aim is to refute the claim that there ever lived, on the face of this earth of ours, persons possessed of the quality attributed to them—infallibility, or who were "less than God and more than man." All the prophets of the Old Testament and the Apostles and Saints of the New Testament were declared sinners by the Word of God and "there is no man that sinneth not."[3] Therefore, all of the Popes of Rome were sinners like other men; in spite of their pretensions that they are infallible they were human beings, exposed to temptations and falls, as it was with their alleged chief, St. Peter, when he denied his Lord and Saviour. I propose to show that the declaration of the Pope Innocent III that "the successor to St. Peter stands midway between God and man, judge of all, and judged of none" cannot stand if hit by facts of history.

You have learned from the previous Chapter that the authority of the Popes grow gradually; that the title "Pope" was the title of all Western Bishops up to A. D. 500; and that the first Bishop of the See of Rome claimed to have inherited

[1] Rom. 3:23.
[2] St. Mat. 7:1.
[3] Kings 8:46.

a divine authority equal to that of St. Peter was Pope Zosimus. (412–418.)

The Popes were so eager to extend their influence and dominion under any circumstances, and by any means, that they did that by the sword of steel, and not by the sword of the spirit, and enforced them, either by force or by bribery, in place of the Scriptural evidences.

History pictures the Popes of Rome intoxicated by the wine of power, courting the favors of monarchs on one hand, and pandering to the superstitions of the people on the other, and that was accomplished from their becoming the subordinate and occasional administrators of civil power in an age when they were almost the only persons capable of exercising it. They took occasions, on the decline of the empire, to insist on independent sovereignty, and to found a kingdom of their own. History also shows us that the spiritual authority, which at first was the same among all bishops, was gradually increased by the Bishops of Rome and Constantinople. When Rome separated itself from the Mother Church and laid claim to the universal supremacy over the whole church without any right whatsoever, the Roman Church finally ceased to be a spiritual community, and the Bishops of Rome became much less the ministers of religion, either true or false, than a temporal sovereign, forgeting their sacred function in the eager pursuit of Wealth and Rule; the Popes themselves eminent only for worldliness and ambition, which at length degenerated into an excess of profligacy, voluptuousness and crime, that renders the pages of history inscribed with their names—the blackest of the entire volume.

Toward the close of the fourth century there was a dispute over the election to the Papacy. The dispute was settled by the Arian King Theodoric, A. D. 498 in favor of Pope Simplicius. This Arian King himself appointed Pope Felix IV. Was this appointment the act of the Holy Ghost? Were also both of these Popes infallible?

How many times history records quarrels among the successors to the Chair of St. Peter, and how many times the appeals were sent to the Emperors to reform the Papacy, and how those Emperors deposed and appointed Popes!

It is a matter of fact that the absence of the Emperors from Rome gave the Popes chance to establish their powers. At times there was conflict between the Popes and Emperors; circumstances of the times enabled the Popes to win over their adversaries. They exercised the fearful engine of excommunication by which the consciences of the people were worked upon to believe that they must either be traitors to their sovereigns, or by disobeying Rome be cut off from all hope, not only in this world but also in the next. It was by such means that the Popes gained the victory over the Emperors.

Specimens of the Lives of the Popes

Pope Formosus (891–896) who succeeded Pope Stephen V was before his election to the Papacy Bishop of Porto; he was excommunicated by Pope John VIII. The election of this Pope was in direct opposition to the Canon of the Great Nicene Council which forbade the translation of Bishops. His immediate successor, Pope Boniface VI, was a man of such profligate character that Baronius does not acknowledge him as a Pope.

Pope Stephen VI (896–897) was a man of such equally profligate character that Formosus declared that he does not consider him a Pope at all. Were these men, of such characters, the successors of St. Peter and Vicars of Christ?

Not long after the death of Pope Formosus, a schism arose in the Roman Church between his opponents and his supporters, and while one Pope revoked orders conferred by him, another, Pope John IX (890–900), in a Synod at Rome, rescinded the decrees of his predecessor, and rein-

stated those who had been ordained by him. Does this look like Papal infallibility?

The history of the Popes of the tenth century is indeed the most revolting profanation of religion in the whole history of Christendom, so that it was commonly said amongst Christians that the end of the world was at hand. But German Emperors, and several German Popes in succession redeemed the Papacy from its corruption. But alas the Papacy had fallen back again, so that at one time three deeply Simonical popes occupied the Papal throne. They were so wicked that a writer of that century called them: "the three devils."

The period between A. D. 1378–1417 was one of great schism in the Roman Church. There were two rival Popes, each one of them claiming to be the true Pope; one of them resided at Rome and the other at Avignon—no one knowing which was the rightful successor of the "Prince of the Apostles"; each anathematizing the followers of the other, so the whole Western Christendom was under the ban of one Pope or the other. I wonder if St. Peter had any choice between the two.

Pope John II and Pope Sylvestris both obtained the papal office by bribery, so did Pope Vigilius. Pope Sylvestius gave his allegiance to Emperor Justinian and to his enemies the Goths at the same time, and when the renowned General Belisarius, after reducing Africa to the allegiance of his sovereign, appeared on the coast of Italy he was hailed by many as deliverer, among them was Sylvestrius the Pope. This same Pontiff, the Vicar of Christ, caused a letter to be conveyed to the Gothic King Sitiges, offering to open privately the gate adjoining the Lateran Church in order to admit his troops to attack Belisarius who had been besieged with his army in Rome. But the Pope got his just reward for his treason.

The Roman historians are in discreet silence as to Pope Constantine who succeeded Pope Paul I, A. D. 766, lest the

opposition for the Popes, all infallible, should become too apparent. By the swords of the Lombards Pope Constantine was forcibly deposed, and having been cruelly deprived of sight was shut up in a convent. He was succeeded by Pope Stephen IV. This Pope summoned a council of provincial bishops to assemble in the Lateran Church, which abrogated all the decrees of Constantine, deposed all the bishops whom he had ordained, annulled all his baptisms and chrismations, and, according to some historians, actually sentenced him to be ignominiously scourged, and then put to death—a decree which was executed by burning him in the nave of the church.

Charlemagne owes much of his success to the Roman Pontiffs, whose emissaries sometimes prepared the way for his victories, but more frequently followed in his track and instilled the principles of obedience and fidelity. It was said that, "God had given two swords wherewith to govern the world, the one to the Pope, and the other to the Emperor" and Charlemagne was not ungrateful for the support thus afforded him, nor slow to recompense the service. It was he who first set the example of compelling the payment of tithes to the clergy, which had before been a voluntary offering. He also attached vast estates to abbeys and churches in various parts of his empire. He gave the clergy entire jurisdiction over their own body, with great influence in all civil affairs and finally he resolved that on exchanging the regal for the imperial crown he would receive it at the hands of the Pontiff himself, that each might thus gain honor by conferring it on the other.

On the 24th day of November, in the year 800, Charlemagne made his entry into Rome, being met beyond the walls by Pope Leo III. Seven days after, an assembly was convoked, consisting of the French and Roman nobles, abbots, and prelates before whom Pope Leo appeared to answer certain charges brought against him by the party who had before attempted his life. But this was no season for a rigorous

investigation of the facts, and Charlemagne willingly accepted the declaration of the Pope that he was guiltless of the crimes alleged.

In return for so important a favor Pope Leo prepared due honors for his illustrious guest. On Christmas day, Charlemagne appeared at the service of the Mass in St. Peter's and, to gratify the people, he wore on the occasion the costume of the Roman patrician. When Mass was concluded, the Pontiff approached Charlemagne, who was kneeling before the altar, and first anointed him, then placed on his head a golden crown. Instantly the lofty roof echoed to the shouts of the vast assembly; both clergy and people exclaiming: "Long life and victory to Charles, most pious Augustus, crowned by God, the great pacific emperor of the Romans." The Pope was then the first to perform the act of homage. From this time the Popes were permitted to exercise the temporal sovereignty of Rome and its territory, though still acknowledging subordination to Charlemagne and his successors—a fact expressed in the coinage issuing from the Papal mint, by the Pontiff's name being inserted on one side of the coin, and that of the emperor on the other.

As to Pope Joan, we will say nothing, because of Christian love, and for Christian charity will also omit the names and evil doings of Pope Leo V and Serius III and his love story. The Papacy has crimes enough to answer for without our swelling the catalogue unnecessarily.

The Popes seldom lost any opportunity of taking advantage of the weakness or superstitions of the princes and kings of every age. Their power swelled immensely so that they dared to choose and appoint kings and princes at their will. Upon the death of Emperor Louis II, in the year 875, Charles, the last surviving descendant of Charlemagne, hastened to Rome, and was solemnly crowned as Emperor by the Pontiff, John VIII, during the high Mass on Christmas day. Then the Pope wrote to the feudal barons assembled at Pavarioi to discuss the imperial succession, and exhorted

them to unite in favor of Charles, saying, "We have elected him, we have approved him, with the consent of our brethren, the Bishops." So influential was this choice that at an assembly of bishops and nobles held three years later in the same ancient city, the power by which Pope John VIII thus insolently claimed to dispose of the imperial crown was acknowledged by the Synod in these words, addressed to Charles: "Since the Divine Favor, through the merits of the Holy Apostles, and that of their vicar, Pope John, has raised you to the empire, we unanimously elect you according to the will of the Holy Ghost, for our protector and Lord."

Pope Formosus was succeeded in 899 by Stephen VII who immediately began to manifest the most implacable hostility to the very memory of his predecessor. It was not unusual for contentions to exist between the connections of a deceased and those of a reigning Pope, and it generally happened that when the newly-elected Pontiff took possession of the Vatican, he found that palace plundered of all its valuable ornaments and furniture. But the rancorous and revengeful spirit of Pope Stephen VII cannot be accounted for on any such ordinary grounds, nor is it possible to discover the cause though he tried to justify himself by the pretense that the late Pontiff was an usurper, who had been excommunicated by Pope John VII. This Pontiff was not contented with reviling the memory of his predecessor, but he caused the body of late Pope Formosus to be dragged from its tomb, that it might formally receive a sentence of deposition. The body was carried into the presence of a council of Italian bishops convened for the occasion, and by these inhuman prelates the inanimate form was mockingly arrayed in the rich vesture and ornaments which it had worn when imbued with life. They then placed it in horrible state upon the Papal throne. Stephen, the living Pontiff now advanced, and demanded of his lifeless, "brother": "Wherefore O Bishop of Porto, hast thou carried thy ambition so far as

to usurp the See of Rome?" On receiving no reply, this grave assembly passed sentence of deposition, and the condemned corpse, being stripped of its robes, was brutally beheaded and deprived of three fingers and then ordered to be cast contemptuously into the Tiber. And Pope Stephen published an edict in which Formosus was pronounced an usurper, and all the acts and decrees of his pontificate were unconditionally annulled. Thus, the much-vaunted chain of regular succession was broken again.

But the just God did not leave this cruel Pope without punishment, for the friends of Pope Formosus could set no bounds to their indignation, and raising an insurrection in the city, they broke into the Pope's abode, and hurrying him to a dungeon, strangled him without even the preliminary form of a trial.

In the disturbances which ensued, two Popes, Romanus and Theodore, were elected to the chair, and were superseded in the same year by John IX whose honors were almost equally short-lived as he died about the close of the ninth century.

About the close of the ninth century and the beginning of the tenth, commenced a period of fierce disorder, base and treacherous outrage, and unblushing licentious profligacy, which has had no parallel in the history of Christendom, nor perhaps in the history of the world. It is summarily described by Hallam as comprehending a series of revolutions and crimes in which six Popes were deposed, two murdered, one mutilated. Frequently two or three competitors, among whom is not always possible by any genuine criticism to distinguish the true shepherd, drove each other alternately from the city.

In the tenth century Rome was controlled by the licentious Thedora, her daughter Narozia and her son of the first marriage, Alberie. From 904–963, they placed and kept their lovers and children in the Holy See. In 931, Narozia's son who acknowledges Pope Sergius III as his father, and who

was only twenty years of age was given the tiara, and assumed the name of John XI.

Ilberie's governorship lasted for twenty years, during which a number of pontiffs were appointed by him, such as Leo VII, Stephen IX, Martin III, and Agapetus. Those Popes were servile instruments in the hands of Ilberie, and history has absolutely nothing but their names to record.

On the death of Pope Agapetus, in the year 956, Ilberie designated his own son Octavian, then eighteen years of age Pope, assuming the name of John XII. This profligate youth surpassed, if it were possible to surpass, his predecessors in his utter disregard, not merely of religion, but of the commonest forms of morality. Truth, honor, decency—were all shamefully defied. Hardly a vice could be named or imagined of which he was not guilty. The gold and silver vessels belonging to St. Peter's were given as presents to his mistresses and other companions in sensual pleasure. The female pilgrims who visited Rome were decoyed to the Lateran and ruined; the treasures of the See were squandered away in gambling of every kind. The very show of divine worship was abandoned altogether, or indecently hurried through, and the audacious Pope did not scruple publicly to invoke the pagan deities, and mockingly to drink at his revels to the health of the devil.

Such was the character of Pope John XII, as portrayed by the Romanists themselves. Listen to what Dr. Brandes, who is a Roman Catholic, says about this Pope: "In the person of this grandson of Narozia, the papacy was reduced to its deepest degradation, and Rome to its lowest depth of dishonor and humiliation." Finally this Pope was formally deposed by a Council for his licentiousness and other crimes, which would fill a volume, if we were to insert them one by one; and yet our brethren, the members of the Romish Church, unblushingly still call on us to believe that this wretch was a legitimate successor, of self-denying Peter and Paul and above all, that he was infallible.

Pope Otto the Great was succeeded in 973 by two rival heads of the church, namely, Pope Boniface VII and Benedict VII. The opposition between them was absolute. The pope of one party was the anti-pope of the other. What one authority decreed the other strictly forbade. Pope Benedict excommunicated Pope Boniface, and the latter returned the compliment, yet, both of them held the power of binding and loosing, ordained priests and bishops and bestowed blessing as the Vicar of Christ, etc. One of these rival Pontiffs, Vicar of Christ and the successor to the fisherman, St. Peter, Pope John XIX, had never been a Priest at all; he was the Duke of Rome and seized the papacy by force. On his death, 1033, the Count of Tusculum elevated to the chair of St. Peter a boy of their family, not quite twelve years of age, and gave him the name of Benedict IX. As soon as this Pontiff arrived on the verge of manhood he recklessly plunged into every species of debauchery and crime. No expenditure was too lavish, no act was too daring, that would serve to gratify his passions. All that has been related of John XII might be repeated of Benedict IX and the whole would not be told. The former was a voluptuary, the latter was a voluptuary and a tyrant. To licentiousness he added ungovernable fury and anger, and committed several murders with his own hands. The chroniclers of the age, wearied or disgusted with their task, are fain to sum up the catalog of his enormities in few words by declaring that the details are too horrible to narrate.

Pope Benedict IX became enamored of the beautiful daughter of an Italian noble, he formally demanded her in marriage. Her father pretended to be willing, but said he could only consent on condition that the Pope would abdicate his office, hoping that the throne of the church would thus fall into his own hands, and that he might seat on it whom he pleased. But Benedict, though in nowise reluctant to part with the tiara, was determined to make the sacrifice a source of pecuniary profit. He therefore selected a priest,

named Gratianus, who had acquired considerable reputation reputation had proved so advantageous as greatly to enrich in Rome for being more than usually religious, and whose him, and to him, for a suitable price, he sold the supreme office of the church headship. There was a party who wished for reforms in the church and aided John Gratianus to purchase the office, in the hope that he would become their instrument in accomplishing these reforms. At all events, said Gratianus, by his own confession, bought the tripe-crown, and Pope Benedict consecrated with his own blood-stained hands this hopeful successor of the Prince of the Apostles, by the title of Gregory VI.

But poor Pope Benedict was yet doomed to disappointment. The father of his intended bride, mortified at the failure of his own schemes, refused to part with his daughter, and assuming that the papacy was still vacant, nominated another John, Bishop of Sabina, under the name of Sylvester III. And now Pope Benedict, enraged at the trick that had been played on him, resolved to retain the supreme power of the church. He therefore continued his abode in the Lateran and still styled himself the most holy Pope. Thus the world beheld, with some astonishment, three pontiffs at once, living in different palaces, and officiating at different altars in the papal holy city—Benedict performing the priestly functions at the Lateran, Gregory in St. Peter's, and Sylvester in the Church of Santa Maria Maggiore. "The afflicted church," to use the language of the time, wedded at once to three husbands, witnessed the celebration of many rival masses in the metropolis of Christendom.

We have a limited space and cannot narrate all the horrible things that those spiritual combatants have done. The wars between parties, the shedding of blood, and how the swords were crossed in battle over the tombs of the apostles and martyrs is something terrible. This dispute was at last settled by Henry III who convened a council of Bishops and clergy at Sutria. At this council, Gregory presented himself

in the hope of receiving the imperial sanction to his claim of the popedom. He was compelled, however, to confess that his claim rested on no better ground than that of simony, and he with his rivals received one sentence of deposition. At the return of Emperor Henry III to Germany he took in his train the three deposed popes, after appointing Suidger, Bishop of Bamberg, who had followed him from Germany, a successor to the said three Popes. The new Pope took the name of Clement II. This unfortunate Pope and his successor, Pope Damosus, both died of poison.

The dispute between Pope Gregory VII and Emperor Henry IV is a long story to tell. This Pontiff was a carpenter's son, born at Soano in Tuscany and was educated in Rome. His name was Hildebrand. He was the first Pope to claim infallibility of the Pope and who ordered that the word "Pope" should be applied exclusively to the Bishop of Rome, although this title was applied by the early ecclesiastical writers to any bishop, and is now common designation in the Greek Church, and he is the champion of Papal supremacy over the temporal sovereignty. He was the one who began the struggle to make the hierarchy independent of the civil power, and in order to cut off the dependence of the church on laymen he especially abolished the marriage of priests which he classified with fornication, and for a long time before his election he was the hidden power of the papacy.

In the year 1074, Pope Gregory held a council at Rome, and certain decrees were passed, some of them relate to the Emperor Henry IV, but the Emperor paid no regard to the Pope's councils nor to their decrees. The Pope became angry and excommunicated Henry, pronouncing him henceforth interdicted from the enjoyment of the imperial throne, and absolving all Christians from their oath and allegiance to one who was himself now bound by a solemn anathema in the name of the holy St. Peter. There was dissatisfaction between the Emperor and the barons of the empire, and that was to

the advantage of the Pope, who addressed to the prelates and princes a letter of advice, pointing out to them that this was the moment for electing a new sovereign. In the same letter he referred to Emperor Henry, saying, if he were permitted to reign, he must be brought to obedience to the church, that he might "henceforth think of the holy church, not as of a bond-maid subject to his will, but as of a mistress set over him." The haughty and indignant princes welcomed the Pope's letter, and assembled at Tribur in the Autumn of 1076 for conference, which was attended by legates from Rome who were men wisely chosen, and well trained for their task, Bishops from Germany, and barons from the whole Empire, but Henry himself was not present. The discussion continued for seven days; at last the council resolved that Henry's continuance in power should solely depend on his reconcilement to the head of the Church. If the sun should go down on him still an excommunicated person on the 23rd of February, 1077, his crown was to be transferred to another. This sentence made the Emperor so completely dependent on his nobles, he had no choice but to submit; seeing no other way of obtaining relief, he determined on a personal visit to the Pope, to beseech the pardon and favor of the Church.

It was the depth of winter of such extreme severity that the Rhine was frozen over from November to April, and the road to Italy was in those days a bare track, often winding through mountain passes, blocked up at this season with snow, and sometimes scaling the very ridges of the Alps, from which the snow never departs. But Henry's impetuosity could brook no delay. Retinue he had none, save one faithful friend and his yet more faithful wife, who bore a babe in her bosom. His path lay through hostile regions, and he had to purchase a passage from their sovereigns by the sacrifice of vast estates. As he entered the defiles of the Alps, peasants preceded him and cleared away the snow and ice, which accumulated so much upon the heights as to occasion

both difficulty and danger. The descent was still worse. The whole mountain side was one vast sheet of ice, where hardly the chamois could find a footing. The Emperor, himself on hands and knees, slowly and painfully made his way from crag to crag. Not seldom the treacherous path failed them, and men were rolled headlong into the deep snow. The queen and her infant son were let down in the skins of slaughtered beasts, by means of ropes. And thus, amid hardships which royalty rarely knows, the journey was accomplished and the imperial pilgrim found himself early in January 1077, on the Italian side of the Alps.

Henry directed his steps to Canossa where his holiness, the successor of St. Peter and the Vicar of Christ, resided. Arrived before the fortress, he solicited an immediate audience, first of the Comtesse Matilda, and then of the Pontiff. By the first his request was granted, but neither his own royal character nor the intercessions of Matilda could prevail on the stern Pope Gregory to admit Henry to his presence. Message after message did the Emperor dispatch, expressed in the humblest tone and offering the most ample atonement, but not for many days would the "Vicar of Christ" listen to a syllable of his petition. At last, after Henry was just reduced to the verge of despair, he received the announcement that he should obtain absolution on one condition—his delivering up into the hands of the Pope his crown and sceptre, and other symbols of royalty, and confessing himself unworthy to bear the name of king, and above all, that Henry should do penance in the castle-yard before he should receive the pardon of Christ's Vicar.

It was toward the end of January, and winter had laid its icy hand on all the scene, when the Emperor Henry IV attired in the white woolen garb of a penitent, entered the gates of the fortress. His followers regarded him with strange and conflicting emotions, in which pity strove with ridicule, and contempt with anger. But whatever emotion filled the breast of Gregory, they were not expressed that

day. The rising sun found Henry at his post, and the setting sun still left him there, faint with fatigue and hunger and bursting with vexation and anger which he dared not express. A second day and a third witnessed a repetition of the barbarities and the sovereign of vast kingdoms servilely submitted to cruelties which the most despotic tyrant would hesitate to inflict on the vilest malefactor, and, to crown all, it was at the hands of one who alleges to be the Vicar of the "meek and lowly Jesus Christ."

On the evening of the third day, Henry's fortitude was quite overcome, and taking refuge in an adjacent chapel he there fell on his knees before the Comtesse Matilda and besought her with sobs and tears to intercede in his behalf. This time her entreaties prevailed and Henry was permitted to appear before "his holiness," the now triumphant and exulting Pope. The gates of the castle were thrown open, and the royal penitent stood in the presence of the haughty Gregory "from the terrible glance of whose countenance," it has been told, "the eye of the beholder recoiled as from the lightning." Henry promised to submit to the Pontiff's judgment respecting the imperial crown, and even to resign the crown if the Pope's decision should be adverse. He engaged to be guided by the Pope's Counsel in all his future acts, and to abstain till his judgment should be given, from any use of his royal prerogatives. Then, and not till then, did Pope Gregory pronounce the absolution, but not restoration to his kingdom.

But the just Judge of the universe did not permit that cruel Pope to persist very long with his misconduct. Henry however resumed his royal character, took up arms, and in October 1080, defeated and mortally wounded Rudolph, Duke of Snobia, who had been elected Emperor in his stead by the order of the Pope. Then he went into Italy, deposed Pope Gregory and caused Guilbert, Archbishop of Ravenna, to be elected Pope, by the name of Clement III, and Pope Gregory was exiled; his last words at his death-bed were, "I

have loved justice and hated iniquity, and therefore I die in exile"; then he breathed out his spirit.

Pope Adrian IV who at his pontificate the martyred one of Arnold took place, died in 1163. Alexander III was his immediate successor, but the imperial party elected another Pontiff by the title of Victor III, and Pope Alexander was compelled to seek refuge in France. Thus, St. Peter's chair was again divided between Italy and France. This incident of having two Popes and three Popes at one time is repeated many times, and the lack of space prevents us from enumerating them all.

Emperor Frederic Barbarosa was compelled to seek reconciliation with Pope Alexander III. An interview took place between the two at Venice in 1177, and it is related that when the emperor kissed the feet of the Pontiff he placed his feet on the Emperor's neck, apostrophizing himself in the language of the Scriptures: "Thou shalt tread upon the adder and the lion."

It was this Pontiff also who first gratified the pride of the Roman clergy by parading the streets of Rome, having his horse led by two powerful monarchs, Henry of England and Louis of France, who reverently held the bridle while the Pope rode to his habitation.

While Pope Celestine III was performing the ceremony of coronation for the Emperor Henry VI with all the usual solemnities, on the monarch's bending his knees before the Pope the proud Pontiff rudely kicked off the crown which he had just placed on the Emperor's head, to show that he could, with equal ease, confer crowns and take them away, an instance of audacity to which history hardly furnishes a single parallel. To such a perfect contradiction had the Popes arrived of the example of Him whom they pretend to represent and who emphatically said: "Learn of me, for I am meek and lowly in heart." [4]

Time fails us, and space does not permit us to inscribe all

[4] Mat. 11:29.

the details concerning the "Holy Inquisition" or the ecclesiastical tribunal established in the thirteenth century by Popes Honorius II, Gregory IX, and Innocent IV to try the heretics. Nor can we fully describe the terrible prosecution of the Albigensians and the Waldensians in which no fewer than a million lives were sacrificed, and thousands who escaped the sword were compelled to flee from the homes of their childhood and endure the horrors of poverty, with new forms of persecution. Pope Innocent III said in his bull to the nobles and princes who would take arms in the cause of destroying the heretics: "We exhort you to destroy the wicked heresy of the Albigenses, and do this with more rigor than you would use toward the Saracens themselves," promising the murderers seats of honor in Paradise and the full remission of their sins. From 1233 onwards to 1687, the severities of the inquisition, imprisonment, torture and the stake, continued to be inflicted on the Waldenses, supplemented by occasional "crusades." The most notable of these took place in 1418, under Pope Innocent VIII, when among other barbarities a multitude of fugitives—men, women and children—were pitilessly smoked to death in an Alpine cave. We cannot dwell, either on the massacre of 24th of August 1572, known as the massacre of St. Bartholomew, which took place in France, a tragedy which has no equal in ancient and modern times, and which is written in dismal characters upon the annals of the French nation, and in the history of the Church of Rome. We need not stain these pages with the particulars of that awful slaughter of seventy thousand unoffending and unresisting victims, some bent with age and venerable with hoary locks, others too young to have even lisped the prayers of a "heretical" church, the rivers of France were dyed with the blood of these innocent martyrs.

Rome received the news of the direful massacre with loud demonstrations of joy, and it was momentarily expected in the "holy city." Cardinal Alessandrian exclaimed joyfully

"The King of France has kept his word," and Pope Gregory VIII decreed that there should be public rejoicing to celebrate the event. High Mass was performed with every circumstance of pomp and splendor, and ere the wailing of the widows and orphans of France crying to heaven for vengeance had died away, the solemn strains of the Te Deum arose from the Choir of St. Peter's thanking God for the accomplishment of the most monstrous crime which history records, and worst of all, is, that the Pope caused a medal to be struck in memory of the dead, bearing on one side the likeness of his own face, and on the other an effigy of the destroying angel, surmounted by the inscription: "Huguenotorum stryges"—"The slaughter of the Huguenots."

The Sultan of Egypt was fully justified in his reply to a letter of Pope Innocent IV: "We have received your epistle and listened to your envoy. He has spoken to us of Jesus Christ, whom we honor more than you honor."

Pope Clement IV had left behind him a disgraceful name for world ambition and wanton cruelty. After his death the Chair of Peter was vacant for nearly three years. I suppose this is the longest period given to Christ to be the head of that Church.

Pope Boniface VIII removed Pope Celestine V and took his office. In this Pontiff lived the spirit of Gregory VII, and of Innocent III. He commenced his pontificate by asserting his right to adjudicate in all matters whatsoever in every part of the world. Albert of Austria had slain his competitors for the imperial crown and therefore sent to the Pope for the customary confirmation. Pope Boniface replied to the messenger by putting the crown upon his head and exclaiming: "It is I who am Cæsar—it is I who am emperor." And from that time it became usual for the pontiffs to wear a double crown, indicating their temporal as well as spiritual supremacy, until the conceit of a later Pope added a third diadem to the bauble.

There seemed literally no limits to the arrogance of Pope

Boniface. As if he were more than human, he pretended to give and take away crowns and sceptres by the mere expression of his will. Sardinia and Corsica he bestowed on James of Aragon, Hungary on the grandson of Charles of Anjou. The Crown of Scotland he asserted to be his. All this shows to what a degree this Pope was prepared to indulge his monstrous appetite for power which is worldly. The death of this Pope is something too sorrowful to insert.

Pope Clement V (French) did not obtain his elevation without first promising important concessions to the King of France. He resided chiefly at Avignon—far from the Chair of Peter—his successors followed his example for no less than seventy years. The Romanist writers call this period the "Babylonish Captivity of the Church."

Pope Alexander V died in the year 1410, from poison. His death in such sorrowful manner was ascribed to his successor Pope John XXIII, whose election to the Popedom astonished the world. He was brought before the council of Constance, charged with the most monstrous crimes, almost any one of which would have brought a common offender to the scaffold. To none of these charges did he offer denial or defence. At this time there were three Popes at once, each one of them claimed to be the legitimate Pope. The said three Popes were, Gregory XII, Benedict XIII and John XXIII. The Council deposed the whole three, and Pope Martin V succeeded them. The humble deportment of Pope John saved him from death, and he spent many subsequent years in prison.

The hands of Pope Nicholas V were stained with the blood of Porcari and nine of his confederates, who were hanged from the battlements of St. Angelo. The crime of Stefano Porcari the noble and honorable Roman was that he urged his countrymen to ask the new Pontiff to give them constitutional liberty.

Pope Sextus IV who succeeded Pope Paul II had several illegitimate sons who, for enriching them, seized on the

estate of one of the nobles of Romagna with the intention to confer them on one of these children, and the story of that trouble fills a volume. The Pope formed a plot for the assassination for Lorengo's whole family in revenge of him, because he interfered on behalf of the injured man. For two years this Vicar of Christ filled northern Italy with bloodshed and terror, and if it were not for the conqueror Turks entry to Italy and taken Otsanto, God only knows what he would have committed of crimes and iniquities.

Pope Sixtus IV was succeeded only by Pope Innocent VIII who was as feeble and indolent as his predecessor; his life was quite dissolute and his most earnest wish was to enrich the seven children whom he publicly acknowledged as his own.

But the most disgraceful event of Innocent's Popedom was the impulse which he gave to the sanguinary prosecution of the Waldenses of Piedmont. The Bull which he issued for this purpose exhorts "all bishops, together with the princes of France" to take arms against that innocent people, and to "tread them under foot as venomous adders." The response to this Bull was as fierce and savage as its bigoted author could have desired. The inhabitants of the valleys were hunted to the mountain caves to which they fled for refuge, and the mouths of the caverns were stopped up with large piles of wood which were immediately set on fire. Among the crowds thus cruelly suffocated were four hundred infants in their cradles or at their mothers' breasts. Multitudes of both sexes, and of all ages were hurled over the rocks and dashed in pieces and altogether three thousand thus perished at the hands of their brutal persecutors.

The whole ten years of the pontificate of Pope Julius II were devoted to fraud and stratagems and deeds of violence and injustice, and bloody wars, in which he took personal part, forgetting the divine commandment "ye shall not kill."

Philip the Fair King of France had a long dispute with

Pope Boniface VIII. The King imprisoned a bishop for committing a treason, and wrote to the Pope desiring that the culprit might be suspended from office. The Pope got very angry and said in his reply t the King: "God has set me over the nations and Kingdoms, to root out and pull down, to build and plant in His name." So said the Scion of Christ, but listen to what has been said about Christ Himself: "He shall not strive nor cry, neither shall any man hear his voice in the street, a bruised reed shall He not break, and smoking flax shall he not quench." [5]

It is neither our purpose nor permitted by our limits to dwell much on the lives and characters of the Popes of Rome. What we have said is only an illustration of the deeds and acts of those who call themselves the "Vicars of Christ," although their actions prove them to be anti-Christ.

Consequently the pride of the Popes of Rome caused their fall from the communion of the Mother Church. Their tyranny was the cause of the exodus of 150 million of their communion, and their deviating from the true duty of their holy office deserved the wrath of God and His punishment.

The proclamation of infallibility of Pope Pius IX took place on July 18, 1780; on the very next day began the Franco-Prussian war; this caused the recalling of the French troops from Rome. Then followed the capture of the City by United Italy, and the establishment of the Italian Throne at the gates of the Vatican. The temporal power of the Papacy vanished like a dream and Pius IX considered himself a prisoner within the Vatican precincts. All his successors followed his example and still dream of restoring the temporal power again. Were it possible for Rome to regain its ancient power, it would unquestionably bring back all the intellectual darkness and social barbarism, the priestly tyranny and the spiritual serfdom of ages long passed away.

A close observer can see that the power of Rome is shaken.

[5] Mat. 12:19–20.

Where it is best understood it is most unequivocally condemned; even in Italy itself the Papacy is despised and loathed, and the attempt to reimpose its hateful authority convinces the whole nation into anarchy, only with the ignorant or the interested have its pretensions any weight, and its decline keeps pace with the progress of enlightened and scriptural education.

We have omitted the wars of the Roman Church on its Mother the Holy Eastern Orthodox Catholic and Apostolic Church, and the fearful persecutions of its adherents, and how the Popes not only treated them as heretics but worse than Mohammedans, and allied themselves with the Turks against them.

There is no doubt that there lived some good Popes, who led a pure and Christian life, such as Leo III, Gregory the Great and others, but they were not warriors, nor demanded any temporal power, nor had any other worldly motives.

CHAPTER XXVII

THE INNOVATIONS AND INVENTIONS OF THE CHURCH OF ROME

We made reference in the second Chapter of this book to the great schism between the Eastern and Western Churches, pointing out how the former kept the faith pure and safe from any variation or accretion. But the Western Church, or the Roman Catholic Church, had corrupted the doctrines of the primitive church and adopted innovations which are contrary to the scriptures and the teachings of the Fathers of the Church, until it becomes very difficult to find any similarity between the papal imposture and Primitive Christianity. From the tenth century on, the papist church began her departure from the sound doctrine, gradually sinking in an ocean of innovations and strange doctrines.

The Council of Jerusalem being the first council of the church, attended by the apostles, had decided that the believers should abstain from things strangled, and from blood; [1] but the Church of Rome permits what the Apostles forbade.

The papist church had tampered with the creed set forth by the authority of more than one Ecumenical Synod, and received by the whole catholic and undivided church. It added to it: "and the son": the Latin Filioque: predicating a double source of the Godhood. It did that in spite of the fact that the General Councils, to seal the true faith, declared a curse against anyone who would dare to add to, or take away from, the Faith. Supporting this act of the council Pope Leo III had engraved two silver shields, on one of which was engraved the creed in Latin, on the other in Greek, without the

[1] Acts 15:20.

said addition. These silver shields were kept in their proper place from 809 to 1014; then they disappeared at the pontificate of Pope Benedict VIII, who was the first Pope to let the interpolated creed be used in the Mass at St. Peter's church. Pope Pius IV was not content with the addition to the creed, but he chose to compose a creed of his own, which in turn was supplemented by Pope Pius IX, who added to it the reference to the supremacy and infallibility of the Bishops of Rome.

Creed of Pope Pius IV

"I most steadfastly admit and embrace the Apostolical and Ecclesiastical traditions, and all other observances and constitutions of the same church. I also admit the Holy Scriptures according to that sense which our holy Mother the church has held, and does hold, to which it belongs to judge of the true sense and interpretation of the scriptures, neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.

"I also profess that there are truly and properly seven sacraments of the New Law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, although, not all of them necessary to every one. Namely: Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Order, and Matrimony, and that they confer grace, and that of these, Baptism, Confirmation, and Order cannot be repeated without the sin of sacrilege. I also receive and admit the received and approved ceremonies of the Catholic church used in the solemn administration of the aforesaid sacraments.

"I embrace and receive all and every one of the things which have been defined and declared in the council of Trent, concerning original sin and justification.

"I profess likewise that in the Mass there is offered to God

a true, proper, and propitiatory sacrifice for the living and the dead, and that in the Most Holy sacrament of the Eucharist there is truly, really, and substantially the body and blood together with the soul and divinity of our Lord Jesus Christ, and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic church calls transubstantiation. I also confess that under either kind alone Christ is received whole and entire, and a true sacrament.

"I steadfastly hold that there is a purgatory, and that the souls therein detained are helped by the suffrages of the faithful. Likewise that the saints reigning together with Christ are to be honored and invocated, and that they offer prayers to God for us, and their relics are to be held in veneration. I most firmly assert that the image of Christ, of the Mother of God, ever Virgin, and also of other saints ought to be had and retained, and that due honor and veneration are to be given them.

"I also affirm that the power of granting indulgences, was left by Christ in the church, and that the use of them is most wholesome to Christian people. I acknowledge the Holy, Catholic, Apostolic Roman church for the Mother and Mistress of all churches, and I promise true obedience to the Bishop of Rome, successor of St. Peter, Prince of the Apostles and Vicar of Jesus Christ.

"I likewise undoubtingly receive and profess all other things which the sacred Canons and General Councils, and particularly the Holy Council of Trent and the Ecumenical Vatican Council have delivered, defined and declared, and in particular, about the supremacy and infallible teaching of the Roman Pontiff. And I condemn, reject, and anathematize all things contrary thereto, and all heresies, which the church has condemned, rejected, and anathematized.

"I, (christian name) do at this presently freely profess,

and sincerely hold this true Catholic faith, without which no one can be saved. And I promise most constantly to retain and confess the same entire and unstained, with God's assistance to the end of my life."

The creed of Pope Pius IV needs no comment. It speaks for itself, and asserts that those who profess the Lord Jesus Christ as their head cannot be saved, but those who are in communion with the "anti-Christ," may be saved—wonderful!

The Roman Catholic Church suppresses the 2nd commandment of the decalogue in its catechism. As we see in "the catechism of the council of Trent," the "General catechism of the Christian Doctrine prepared by order of the National Council," St. John's manual, etc., they bring the 1st and 2nd commandments into the 1st, and divide the 10th into 9th and 10th.

The sixth canon of the first Ecumenical council gives the "Bishop of Rome" jurisdiction in his own province, or dioceses just like Bishop of Alexandria, and Bishop of Antioch, but the transposed Roman church made him a visible Christ. Listen to this, will you? In the 4th session of the 5th Lateran council, December 10th, 1512, with the approbation of the council Christopher Marcellus publicly addressed the Pope in the name of the Roman church, thus, "Thou art pastor, thou physician, thou governor, thou supporter, thou in fine another God on the earth." Pope Innocent III claimed that the Pope holds the place of the true God. The canon law, in the glass, denominates the pope "our Lord God," and the Canonists say that the Pope is the one God, who has all power in heaven and in earth. The Canon law also declares that the Pope has the plenitude of power and is above right. He changes the substantial nature of things for example by transforming the unlawful into lawful. Is this not a direct violation of the canons of the General Synods of the primitive church, and of the Christian spirit?

Our Lord said "upon this rock I will build my church,"

but the Romish church claims that the church was built upon St. Peter.

The Holy Fathers taught that all the apostles had received from our Lord equally the power to loose and bind sins, and the Church of Rome contrary to them predicts that St. Peter alone received that power.

The Holy Catholic and Apostolic and undivided church used the leavened bread in the Holy Eucharist, but the Romish church in the 9th century adopted the use of the unleavened bread.

The church taught that little warm water should be added to the consecrated wine, and the Romish church willfully despised that allegorical custom.

Pope Alexander VI, "Nero of the Papacy," loved money very much, and in order to increase his income, he officially declared that the souls supposed to be expiating in the fires of purgatory their transgressions and crimes on earth, could be released by the will of the church. This strange doctrine is entirely contrary to the Holy Scriptures, and to the teachings of the Fathers of the Catholic Church. The Fathers of the Church taught according to the Scriptures, that, the fate of the departed souls will not be decided until after the general resurrection, but the Papist Church makes itself a "judge," and sends souls to Heaven, Hell, and Purgatory. This view of Purgatory contradicts Scripture, and is dishonoring to the mercy, justice, and love of God. If a poor soul has no relations with means to pay for "masses" then that soul must suffer in purgatory for ever and ever.

The book of wisdom tells us that "the souls of the righteous are in the hands of God, and there shall no torment touch them." In the sight of the unwise they seem to die, and their departure is taken for misery and their going from us to be utter destruction, but they are in peace (Wis. 3: 1–3). But the received Roman doctrine is, that these are justified souls, and justification in the tridentine sense in-

cludes sanctification, union with Christ, and the full enjoyment of faith, hope and charity, and yet Rome represents those who are in this state as not merely subject to the justice, but as persecuted by the wrath, anger and vengeance of God, which is an implicit denial of the whole Gospel dispensation, and what is more to the papist, a flat contradiction of received Roman doctrine on two points.

The Apostolic canons, as well as the canons of the Ecumenical councils, allow lawful marriage of the clergy, but the Church of Rome opened a wide inlet for crime when it pronounced that to be dishonorable in the clergy which the Apostle Paul had unconditionally declared to be "honorable in all," and being an Apostle, higher than any of the clergy. He said, "Have we not power to lead about a sister, a wife, as well as other apostles, and the brethren of the Lord, and of Cephas? [2] (Peter)" It forbade the "lawful" marriage of the clergy, contrary to the laws of God and nature. It claims that the Pope is the successor of St. Peter, but overlooked the fact that St. Peter was a married man. The laws of the true Catholic church prohibit the fornicators, and the murderers from becoming clergy, but the Papist church violates this law, and admits them to the orders.

The primitive church defined that the bishop cannot ordain more than one priest in one mass, but the schismatic Roman church breaks this rule without shame or fear.

There is also in the church an old tradition, that the church edifice should be toward the East, and that the worshippers should turn their faces while praying toward the East, but the Romanish church neglects this ancient church custom.

The primitive church prohibits offering more than one bloodless sacrifice upon one altar in one day. The Papist church offers several sacrifices upon one altar in one day, contrary to the custom of the primitive church.

The canon laws of the church prohibit from kneeling

[2] 1st Cor. 9:5.

down, and from fasting on Saturday. The Church of Rome allows both.

The canon laws of the church also prohibit matrimony between close relations, and criminals from receiving the holy communion, and the Church of Rome allows both.

The Church of Rome is guilty of another grievous rebellion against an express command, that of its mutilation of the sacrament of the Holy Eucharist. It is expressly recorded in the institution of that ordinance that our Lord laid a peculiar emphasis on the cup as though in prophetic view of a coming disobedience, which He did not lay upon the other part of the same sacrament, saying, "Drink ye all of it" (Mat. 26:27), and accordingly it is set down by another Evangelist that "they all drank of it" (Mark 14:23). Nevertheless, the existing rule of the Roman church is, that none but the celebrating priest ever does receive the chalice, so that not merely is the precedent of the first Eucharist departed from, even when others of the clergy communicate, but the laity are cut off the rite: albeit our Lord has said in another place: "Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you" (John 6:53), and His Apostle has added, writing to the laity of Corinth, "as often as ye eat this bread and drink this cup, ye do show the Lord's death till He come." And again "Let a man examine himself, and so let him eat of that bread and drink of that cup" (Cor. 11:26, 28); words which cannot mean less than that St. Paul expected that lay communion in the chalice would last till the second coming of the Lord. Many God-fearing writers of the Church of Rome condemned the half-communion of the laity, among them Cardinal Bona, one of the most eminent liturgical writers, who confesses that "the faithful always and in all places, from the first beginning of the church, till the twelfth century, were used to communicate under the species of bread and wine, and the use of the chalice began gradually to drop away in the beginning of that century, and many bishops forbade it to the people

to avoid the risk of irreverence and spilling," [3] but actually the council of Constance itself, which first dared on June 15, 1415, to expressly set aside Christ's command, confesses itself to be innovating by the very term of its decree, wherein it not only merely allows that Christ Himself administered in both kinds to His disciples, but that "in the primitive church this sacrament was received in both kinds by the people." [4] So the church of Rome judges itself by itself, that she is violating the laws of the true church, and disobeying the commands of her Head, our Lord Jesus Christ. The Romish Church had also changed the legal form of the Holy Baptism, and put off the Unction with the Holy chrism, delaying the descending of the Holy Ghost upon the baptized one, whom the Romish Church prohibits from receiving the Holy Communion in contrary to the teaching and practice of the primitive church.

Again the Papist church is in direct contradiction both to the letter and spirit of Holy Scripture by conducting the most important parts of Divine service in a dead language, albeit the words of St. Paul on this topic are so pertinent, as follows: "If I pray in unknown tongue, my spirit prayeth, but my understanding is unfruitful." What is it then? "I will pray with the spirit, and I will pray with the understanding also. I will sing with the spirit, and will sing with the understanding also. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified. I thank my God, I speak with tongues more than ye all, yet in the church I had rather speak five words with my understanding that I might teach others also, than ten thousand words in an unknown tongue." [5] Thus the Apostle Paul insists on the necessity of celebrating the church services in the vulgar tongue, that the people

[3] Rev. Lutr. 11:18.
[4] Rev. Litur. 11:18.
[5] 1st Cor. 14:14–19.

may know when and how to make the responses. The reasons the Church of Rome renders for this contrariety are indeed very strange. The writer read a lecture to a Roman Bishop whose name I do not remember, in reference to the exclusive use of the Latin language in the church services. He said: "The priest, when he offers the prayers in the Latin language, he is then speaking with God"; as if God Almighty does not understand but that language. Rev. J. R. Taylor in his book "Behold Thy King Cometh to Thee" gives another but different reason. He says: "The Latin and Greek languages, which were the languages universally used at the institution of Christianity, now are dead languages, the Latin tongue does not change with the times like other languages. It was at all times the language of the church. All the priests of the Christendom stand united by the uniformity of the church language with the center of Christendom, Rome. The Christian people, although not understanding the church language, unite themselves in spirit with the officiating priest." The good Reverend is right in saying that the Latin tongue does not change in the times, as does the Latin church, which is so changeable. But, he was not right in saying the Latin language was "all the time" the language of the church, without any proof whatsoever. The historical fact is that the original language of the church, East and West, was Greek. Dean Milmani says: "the language was Greek, their organization Greek, their writers Greek, their Scripture Greek." Even the Epistle of St. Paul to the Roman church itself was written in Greek, the most ancient Christian records are in Greek, and the "Kyrie eleison" with many other Greek words, still embedded in the Missal, attests that the Mass of the Roman church was once said in Greek too. Accordingly, the Latin translation now held as sacred, must have been made with the intention of obeying St. Paul's precept, when Greek began to fall into disuse in Rome, else, the Greek language would have been in use in the Roman church to this very day. The Latin language was not used

in the churches of the West until the Pontificate of Pope Damsous, 366–384. Pope Vitalian was the first Pope who, in the seventh century, required the universal use of the Latin language in the church services. However, this disobedience to the Holy Scripture on the part of the Roman church shows that it prefers its own will to that of God's.

On the 8th of December, 1854, a new invention of the papist church was manifested, when a new article was added to the faith of that changeable church. Hitherto it had been a question among Roman Catholics whether the Virgin Mary was or was not conceived free from original sin, that is, without any inherited depravity. St. Bernard, St. Thomas Aquinas, St. Catherine, the Dominicans, etc., had denied the immaculate conception, but Pope Pius IX having previously sent a circular on the subject to all the bishops of the church throughout the world, and obtained the assent of the large majority of them, publicly declared the immaculate conception of the Virgin Mary to be a doctrine of the church, and accordingly the following is now officially inserted as "Lesson VI," on the 8th of December, at the Festival of the Immaculate Conception of the Blessed Virgin Mary, so Pope Pius IX overlooked the saying of the Virgin Mary that the Lord is her Saviour.[6]

The Roman church is also guilty of another scandal, that of dispensations for marriages within the prohibited degrees, which are very much more than in some Protestant churches, including not only first, second and third cousins, but also "spiritual affinities" created by sponsorship at baptisms.

The next particular in which the modern Romanist church is in rebellion against the revealed will of God, and the doctrine of the primitive church is, the papal infallibility. The difficulties experienced by Roman Catholics in assenting to that doctrine fills a large volume, so does the Roman opposition to that dogma in different countries.

[6] Luke 1:46.

The Popes of Rome were from the beginning of the papacy fallible until the 18th day of July, 1870, when the Pope has said to Mary, "you are immaculate," and now Mary answers the Pope, and "you are infallible." In the previous chapter we showed that persons of that character cannot be infallible, and now we add the following:

Pope Liberious subscribed an Arian creed, and anathematized St. Athanasius as a heretic. Pope Honorius was unanimously condemned by the sixth Ecumenical council as a heretic, for having publicly sided with the Monothelite heresy, and officially taught it in dogmatic Pontifical letters. Two other Ecumenical Councils repeated the condemnation of Pope Honorius, and the solemn profession of faith recited by successive Popes for centuries on the day of their election repeated this condemnation, and it was mentioned in all the Roman Breviaries.

The Roman Catholic church alone deposed on its own authority Popes John XII, Benedict IX, Gregory VI, Gregory VII, and John XXII, the last in express terms as simoniac, sorcered, schismatic, and heretic.

In the well-known Roman manual of theology by Berington and Kirk, entitled "The Faith of Catholics," confirmed by Scriptures, and attested by the Fathers of the first five centuries, we find the following teaching on infallibility: "It is not an article of Catholic Faith to believe that the Pope is himself infallible, separated from the church, even in expounding the Faith, by consequence Papal definitions and decrees, in whatever form pronounced taken exclusively from a General Council or acceptance of the church oblige no one under pain of heresy to an interior assent."

This teaching found in the edition of 1830, page 165, now disappears. All the literatures in their genuine form and original form prior to 1870 were reprinted with changes to suit the doctrine of the alleged infallibility.

The Keenan's Catechism contains in its 1860 edition, the following questions and answers:

(Q) Must not Catholics believe the Pope in himself to be infallible?

(A) This is a Protestant invention. It is no article of the Catholic faith, no decision of his can oblige under pain of heresy, unless it be received and enforced by the teaching body, that is, by the bishops of the church.

Keenan's Catechism has since 1870 appeared with alterations which gives answers to ten inquiries exactly the contrary doctrine. The first of these runs as follows (page 111):

(Q) What do Catholics believe concerning the Infallibility of the Pope?

(A) That the invisible Head of the church on earth received from Christ the same prerogative of infallibility which we have shown above to be necessary to and belong to the church by divine institution. And yet, this corrupted church is not ashamed to call itself "the unchangeable church."

Time and space prevent us from dwelling upon the indulgences, which the Roman church sell for the forgiveness of sins committed, and sins intended to be committed, the price varies in proportion to the financial condition of the buyers.

The Ecumenical councils of Ephesus and Chalcedon forbade any worship being paid to a divided Christ—even the separate adoration of our Lord's sacred Humanity apart from His Godhead being heretical, and taught that the whole Christ alone is the object of worship. But the Church of Rome, to seal on itself contrariety to the pure doctrine to the orthodox doctrine, invented two centuries ago the worship of the Sacred Heart, which is sheer heresy condemned by the early church. It was not contented with the said heresy, until it added another to it, the worship of the Immaculate Heart of Mary, with its own separate confraternity, offices and indulgences, making both hearts on an absolute level. "May the Divine Heart of Jesus and the Immaculate Heart

of Mary be known, praised, blessed, loved, worshiped, and glorified, always, and in all places, Amen." [7]

Much could be told about the amulets and charms of the Church of Rome, which were invented in different times for "filthy lucre." They are numerous, but only a small example can be offered here as specimen of the Roman fallacies, sophism, and incertitude.

(A) The (7) Carmelite Scapular, miraculously bestowed on St. Simon Stock by the Blessed Virgin, which consists of two small pieces of stuff bearing her image and device, confers on its wearers, (1) a share in the merits of all good works done throughout the whole church, and in those of all confraternities in existence up to the reign of Pope Sextus IV; (2) Absolute immunity from hell, for those who wear it when dying, save in the case of such as die in willful and obstinate rebellion against religion. (3) The blessed Virgin Mary promised Pope John XXII that she would go herself every Saturday to Purgatory, take out any Scapulist who, having died in the previous week, might be there, and bring them straight to heaven. This is vouched for by that Pope in the Bulla Sabbatina of 1322, and confirmed by Popes Alexander V, Clement VII, Pius V, Gregory XIII, and Paul V. This Scapula is popularly used to protect from drowning also, and various perils."

I wonder why the Roman authorities do not oblige every one to own a Scapular—as in Spain everyone must take out the "Bull of the Crusade" in order to gain any indulgence, and to keep Purgatory practically empty, and relieve the Priests from offering daily sacrifices for ransom, besides filling Heaven with continuous rapidity.

(B) The cord of St. Francis [8] obtains for its wearers (1) every time they say six Paters, Aves, and Gloria, all the in-

[7] Roccolton 5:81.

[8] From: Plaine Reasons against joining the church of Rome, by Littledale.

[9] The only obligation which is the actual wearing of the cord which may be of thread, cotton, linen or hemp, though certain prayers may be added.

dulgences of the Holy Land, of all churches of Rome, Asia, etc., that is, "thousands of years of plenary indulgences, and more than a hundred thousand years of partial indulgences" we are told "to deliver thousands and thousands of souls from purgatory every day"; (2) Every time of communicating plenary indulgence, and if Psalm XX, exaudiat, and a few short prayers be added, "all the indulgences, plenary or partial of all the sanctuaries of the earth," while people who are too ignorant to say or read the Psalm and prayers may compound by saying three Paters and Aves for Pope's intention. (3) Six times a year a general Absolution can be obtained which secure the "complete restoration of Baptismal innocence." Here it may fairly be asked, how it is between this cord and Scapular, any souls are left in purgatory at all (for Mgr. de Suger says that the zeal of one tertiary of St. Francis is able to empty purgatory), and what is the object of encouraging pilgrimages to La Salette, etc., if all the indulgences of those shrines can be gained in five minutes in one's own room?

(C) The Medal of St. Joseph arrests conflagration, and works miraculous cures on those who wear it.

(D) The Medal of St. Benedict secures, purifies the water of an undrinkable well, fructifies barren fruit trees, and saved from shells during the siege of the commune at the houses in Paris where people hung it up in the window, etc.

(E) The Agnus Dei, a small wax medallion, obtains for those who wear it security from spiritual langour, purges venial sins, and cleanses the last traces left by confessed sins. It puts devils to flight, protects from sudden death, confers temporal prosperity, assures safety and victory in battle, is an antidote against poison, checks the spread of epidemics, lulls storms and hurricanes, rescues from ship-wreck, and delivers safely in child-birth. Unfortunately this valuable article is rather expensive, and confined chiefly to the richer class of purchasers, as only the Pope can bless it, and that usually at long intervals, so that the supply is limited.

(F) But a little model of St. Peter's chains, which has touched the original relic, and thereby imbibed part of its virtue, can be had for a shilling, and worn as a watch-guard bringing its wearer the benefit of many indulgences. (Lapond, "Historie dechaines de St. Pierre," Paris 1868.)

(G) Another little model of the chemise of the Blessed Virgin preserved at Chartres, according to Cardinal Pie, will protect from his adversary's sword the duellist who wears it. (Huguet La Devotion de Marie en examples II, 590, Paris 1868.)

(H) Articles which have touched the stole of St. Hubert, preserve from insanity and hydrophobia.[10]

(I) The water of Lourdes not only works miraculous cures, but a number of students at a competitive examination, who had taken the precaution to dip their pens in the fountain, all passed, and several with honors, by means of the papers written therewith (Miracles de N. D. de Lourdes, p. 85); while the water of La Salette is not less vaunted, albeit Mgr. Gaume has written a book on "Holy Water in the XIXth century,[11] to which Pius IX accorded a brief of approval, and which goes far to show that any ordinary village priest can manufacture an article just as efficacious as the miraculous springs of Lourdes and La Salette, besides being very much cheaper." In a book entitled "Our Lady Book," compiled by Rev. F. X. Lasance, I read the following prayers: "O Mary conceived without sin, pray for us who have recourse to thee." Indulgence, 100 days once a day, Leo XIII, March 15, 1884.

"Sweet heart of Mary be my salvation." Indulgences 300 days each time, Pius IX, September 1852.

"My Lady and my Mother, remember I am thine, protect and defend me as thy property and possession." Indulgence 40 days each time, Pius IX, August 5th, 1851.

Any Roman Catholic can obtain forgiveness of his sins,

[10] Bertrand Peleringe de St. Hubert en Ardennes, pp. 195–198.

[11] L Eaubenite XIX Siecle: Paris 1866.

even if he lives to be a hundred, by repeating any of these prayers as many times as he expects to live; what need is there of Purgatory, Mass, etc.?

There are also many other Roman "devised fables" which if they should be written every one, a huge volume could not contain them all.

CHAPTER XXVIII

THE CHURCH UNITY—IS IT POSSIBLE?

THERE is hardly a man or woman, of any denomination, who does not express his or her hearty desire for the unity of the Christian Churches, and feel that there are good reasons for that unity. All Christians believe that they were created by one God, "hath not one God created us?" (Mal. 2:10) and of one blood "and has made of one blood all nations of men for to dwell on all the face of the earth:" Acts (17:26). They all call on one God: our Father who art in heaven: (Mat. 6:9), all admit that they were redeemed by "One Saviour" and were buried with Him by one baptism: (Rome 6:4), all accept one Gospel; and all expect to reach one paradise, therefore, all Christians ought to have unity of headship, "one Lord"; unity of belief, "one faith"; unity of sacraments, "one baptism"; unity of confidence, "one hope of their calling"; unity of spirit in the bond of peace, "unity of comprehension"; "one body," unity of church government; "one God," unity of creed; unity of the faith, "one God and Father of all, who is over all, and through all and in all"; unity of mind, "be ye all of one mind, having compassion one of another," and to do away with the sad division among the "brethren" which caused criticism of the unbelievers, and their questions, which is the true church among the many churches, and which is the true theory or conception of the Christian Church in general.

Our Lord Jesus Christ founded the "one church" and prayed for the unity of her members, "neither pray I for these alone, but for them also which shall believe on me through them" (John 17:20). Those believers after the "taken up" of their Lord "went everywhere preaching the

word" (Acts 8:4) and founded Churches in different parts of the then known world, and all these Churches were united in "one faith, and all one in Christ Jesus." (Gal. 3:28.)

What broke the unity of the Church? Heresy, and Schism. By heresy a man rejects one or more articles of the faith "which was once delivered unto the saints" (Jude 3). By schism he spurns the authority of the rightful spiritual superiors. Both heresy and schism are classified by St. Paul with murder and idolatry, and declared that the authors of them shall not "inherit the kingdom of God" (Gal. 5: 20–21).

The object of the Ecumenical Councils of the United Church, which you have read about in another chapter of this book, was to repress heresies, and avoid schism.

A reference to the churches which were formerly separated from the Eastern Church and Orthodoxy may not be out of place.

(1) The Nestorian Church—Its adherents like to call it "The Syrian Church" or the "Eastern Syrian Church" to distinguish themselves from the Jacobites or Western Syrians—was departed in A. D. 431, for falling in the heresy of Nestorius, Patriarch of Constantinople, who denied that the Virgin Mary was "Thotokos" "the Mother of God."

(2) The Jacobites Church—Jacobites is the common name under which Monophysites in general are included, but it belongs in particular to the Monophysites of Syria and Armenia, and it is derived from Jacob Baradai, who led those who fell in the heresy of Eutyches who predicted that the two natures of Christ became one, that the Divine Nature being the superior, the Human was swallowed up in it. This church was separated in A. D. 541.

(3) The Coptic Church. The name is derived from Coptos, once an important town in Upper Egypt. The Copts fell in the Monophysite heresy, they opposed the Council of Chalcedon in its condemnation of their Patriarch, Discourses, who followed the Nestorian doctrine, and tried to

modify it by declaring that the Two Natures were so blended that there was one human-divine Nature. They were separated in A. D. 536.

(4) The Abyssinian Church—When the Copts broke off Communion with the Orthodox Church Abyssinnis sided with them, and refused to accept the decrees of Chalcedon Council.

(5) The Armenian Church—At the time the Council of Chalcedon was held, there was a persecution of the Christians in Armenia by the Persian, that hindered them from being represented in it, and they opposed to its decrees, and in A. D. 535 were separated from the Orthodox parent Church.

(6) The Maronite Church—The Maronites are the sole remnant of the Monothelitic heresy; their name is derived from a monastery near Mount Lebanon founded by St. Maro (Maroon) a contemporary of St. Chrysostom. In A. D. 700 they elected their first Patriarch, a man also named John Maro, whom they managed to get consecrated by some Bishops of the party of Macarius, the Monothelite Patriarch of Antioch, who was deposed by the sixth Ecumenical Council. In A. D. 1182, during the crusades, they renounced the Monothelite heresy, and the whole church was brought through Aymeric, the usurper Latin Patriarch of Antioch, to acknowledge the supremacy of the Pope and to embrace the Roman Catholic Church. These six branches were cut off from the true Orthodoxy at different dates, as it has been aforesaid. The great schism between the Eastern and Western Churches which began in the eighth century, and was completed in the eleventh century—you have read about it in a past chapter of this book.

Rev. A. H. Mari,[1] M.A., in his book, "The Eighteenth Centuries of the Orthodox Greek Church," says: "The existence of the Greek Church to the present day is alone a proof of its divine origin. The wonder is, not that it should have fallen so low, but that, afflicted on every side, oppressed by

[1] Trinity College, Oxford.

schism from within and cruel persecution without, it should so nobly have struggled on, many of its members no doubt succumbed in the unequal contest, but the way in which the Orthodox Church has weathered the storm and adhered to its faith and Liturgy is little short of a miracle."

"The Greek rite," says the Rev. W. Palmer, who afterward joined the Church of Rome, "is like a plant which though covered with dust and somewhat shrunk, has preserved its original shape and proportions, whereas the Latin is so changed that it is like a new building constructed in part out of the ruins of the old."

Now, let us follow up our subject of the Unity of the Church.

The Christian World at present is divided into four divisions, or four churches, (1) The Protestant Church; (2) The Anglican Church; (3) The Roman Catholic Church; (4) The Eastern Orthodox Catholic Church.

The Protestant bodies broke with the authority, denied the traditions of the Church, order, and almost everything in the way of doctrine. They all claim having the Bible as their guide in "faith and Practice," yet they are divided into various bodies, each one of them claims to hold the "truth." They must unite among themselves first, before they will be able to talk unity with other faiths.

The Anglican Communion are divided into low, high and broad. They are practically Protestant in spite of their denial. Their members and clergy are divided in regard to their sympathy, part of them lean toward the Eastern Orthodox Church, while others lean toward Rome, and many of their Clergy already joined that Church, some are shrinking away entirely from all churches. There remain the other two churches, viz., the Roman Catholic Church, and the Eastern Orthodox Catholic Church, if they are united or rather reunited, their branches will join them at the end.

The reader learned that the Church of Rome had cut herself off, not only from the See of Constantinople but

from Sees older than itself, those of Antioch, Alexandria, and Jerusalem, becoming the refractory Church.

Ever since the Church of Rome cut herself off from the tree of Orthodoxy, her dealings with her parent church were not as of a daughter to a mother, nor as sister to sister, but as a bitter enemy. It suffices that the Crusaders who carried on their wars like savages, rather than like Christians, turned from fighting the Mohammedan to fighting against the Eastern Orthodox Church, and her adherents. After the first Crusade, they set up the feeble Latin Kingdom in Palestine. During the Fourth they burnt and sacked Constantinople with greater wantonness and rapacity than the Saracens have ever shown in their hours of victory, and they established a Latin Patriarch and Latin Emperor. The details of the persecution of the Templars to the Eastern Orthodox Church fill a large volume.

Look at the Crusaders again at Constantinople, how they stripped the Orthodox Patriarch John Camateros of his robes, and seated him upon an ass, and drove him out of the city. Thomas Morosini (Latin) was intruded into the Patriarchate seat.

The Popes of Rome, full of pride and pomp, will not look at the Eastern Orthodox Patriarchs as their brothers in Christ and their equals in office and rank, but as their slaves and servants. When the aged Patriarch of Constantinople agreed to attend at Ferrara's Council he was assured by the Roman Church authority that he would be looked at as "equal" with the Pope; at his arrival, not even a Cardinal met him, and he was astonished that the first thing required of him was, that he should kiss the Pope's feet; the humbled Ecumenical Patriarch answered with wonder, "Did the other Apostles kiss St. Peter's feet?" and threatened to return home. The Pope, who calls himself "servus Servorium" the servant of servants, asks his brother and equal the universal bishop, to kiss his feet. Shame!

The Roman Pontiffs distributed their agents everywhere

to deviate the Orthodox people from Orthodoxy, and to yoke them to the Papacy. Pope Innocent III sent an envoy to the Russian Court to offer Prince Roman a royal title and investment with St. Peter's sword. "Is it a weapon like this of mine which your master has?" asked the Russian Prince. "If so, then he may dispose of kingdoms, but so long as I carry this sword on my thigh, I need no other." Was not the quarrel between Ivan III and his son-in-law, followed by a war in A. D. 1500, the consequence of Pope Alexander's VI unrighteous interference?

It was the "blessed" hands of the "Vicar of Christ" which kindled the fire of long-lasting persecution of the Polish government of the Orthodox Clergy and people. The Orthodox Bishops were prevented from holding intercourse with their clergy, their priests dared not show themselves in public, not even to bury their dead, their monasteries were emptied, the monks expelled, their churches were farmed to Jews. Mouraxiev tells us that "In Vilna, the Orthodox Churches were converted into inns—in Mensk the Church lands were given to Mohammedan morgue." Horrible atrocities were perpetrated. Dr. Neale says that "Many priests were baked and roasted alive, or torn in pieces by iron instruments." All this was done, not to promote the kingdom of the meek and humble Jesus, but to establish the temporal power of the Roman Pontiff and consolidate his heavy yoke on the necks of the people, who are kept in ignorance and stupidity.

In a former chapter, we pointed out some of the many things which Rome added to its church, without warrant or authority, and now, we refer to some of the stumbles or obstacles in the path which leads to unity.

The Christian religion is a divine revelation or inspiration which came perfect from God and can only be changed by God Himself. Likewise the articles of faith defined by the Holy Ecumenical Councils inspired by the Holy Ghost, cannot be changed but by an Ecumenical Council. The

Church which is of divine foundation, but of human administration and established rules and regulations, is not to be changed every day. Religion is not like human sciences and inventions which can be improved on and altered by man's skill. The essential, fundamental and saving truths were instituted, defined and sealed by our Lord and His Apostles, and kept safely by those who knew the Apostles, by them committed to faithful men, and the Church became the depository of the sound doctrine; any addition to the said defined truths, or taking away from them is a heresy. Church history tells us how facts were received, understood and preserved by earliest Christians, therefore, any doctrines or practices found in any church, and not warranted by the two trustworthy witnesses, namely, the Bible and the Church history, are false. You have seen how the Roman Catholic Church, concerning faith, has made "shipwreck" [2] and ever since she broke away from the Catholic Church, has added many "strange" doctrines and false practices, widening the circle of division, and blockading the way to the church unity.

The chief facts and doctrines of the Christian religion have been inspired by the Holy Fathers of the primitive church; condensed into brief and popular forms, being what must be held for salvation, they are embodied in the Three Creeds—the Apostolic, the Nicene and the Athanasian. All these are held by the primitive Church as an illustrious counsellor. Up to A. D. 1564, all Christians believed that the said creeds contained the belief of the Catholic Church, until Pope Pius IX imposed on his Roman Church a fourth creed, containing a very serious clause, viz., "No one can be saved," unless he accepts all of its additions to the creed as "the true Catholic faith." Thus the Roman Catholic Church excluded itself from the Catholic Church which held, and still holds, to the creeds of the whole catholic church; this also is another obstacle in the path of unity.

[2] 1st Tim. 1:19.

The Papist Church unjustly claims that she is the whole Catholic Church, and more than that, she alleges that "all the infants who are validly baptized"—and valid baptism can be administered by anyone—are admitted into the church, and since there is really only one church—the Roman Catholic—they become Roman Catholic by baptism. But as soon as they begin to be taught religion by "schismatic" parents or other teachers they become materially, though not formally, schismatic (questions and answers by A. B. Sharpe, M.A.). Oh, what a queer pretension, all infants, of whatever denomination they may be, are Roman Catholic, provided they baptized, and anybody can baptize: what a quandary, you and I are born Roman Catholics, were baptized Roman Catholics, and we do not know it, we only become "schismatic" because of our teachers of religion. What a pretension this is. It reminded me of the Mohammedan's claim that every good man or woman who ever lived from Adam until now, was a Mohammedan at heart, no matter where he lived or where he died. Let us now see if the Roman Church is "the Catholic Church," and if she is Catholic at all.

No one denies the fact that the Papist Church is the largest church in numbers, but not the oldest, her claims in Pope Pius IX to be: "Mother and Mistress of all churches" have no foundation in fact, and no historical resources to warrant them.

The Roman Catholic Church cannot lay claim even to a half of the whole number of baptized Christians; beside, she is not the oldest church, how then she can be the "mother" unless she is within her power to change what we read in the first and second chapters of the Acts of the Apostles, that the church at the Holy City of Jerusalem was the first church, set up and organized on earth, which John the Damascene calls, "The mother of all churches and the dwelling place of God." The second church, as the book of the Acts tells us, was set up in Samaria, and the third at Antioch.

From Jerusalem and Antioch Rome received the Christian faith; both Jerusalem and Antioch are still in existence and each Church ruled by a successor of the Apostles in unbroken succession. Rome itself admits that St. Peter came to it from Antioch. Then how dare Rome claim to be the "mother of all churches"? On top of that, out of the five distinguished Chairs or Patriarchates, Rome possesses one-fifth and the four-fifths are still held by the mother church, and Rome is not even in communion with them.

One may ask, has not Rome a greater number of Communicants? The answer is, yes, she has, but that does not confirm her claim of being the oldest or Mother church; for instance, the United States of America is greater in size and population than England; can America claim to be the Mother of all the English-speaking races, or can it declare itself the whole Anglo-Saxon race? No matter how England may dwindle or weaken.

Dr. A. Fortescue in his book, "The Eastern Orthodox Church" admits this fact and says (p. 431): "In spite of our loyalty to our own rite, and in spite of our natural pride in being not only Catholics but Latins and members of the greatest Patriarchate, we have to realize that the Latin Church is not, has never been, the whole Body of Christ."

Christianity, as aforesaid, is divided; is there any platform for its unity? The Protestant Denominations which sprung up in reformation period and later, all lack the Catholic faith, and the valid ministry, had lost things which are essential in the matter of faith, and divided among themselves, so they cannot be the means of general church unity. The Roman Catholic Church had added to the Apostolic Creed, and changed the faith of the primitive and undivided Church, so she cannot be the platform for unity. The only church which is fit to be "Via Media" or Middle way—by which the Christian branches may travel back to unity—is the Holy Eastern Orthodox Catholic and Apostolic Church, and here are some of the reasons.

(1) Because she *is* the oldest church in the world.

(2) Because she possesses all the signs of the true Church, namely, Oneness, Holiness, Catholicity and Apostolicity.

(3) Because she possesses four-fifths of the great ancient Patriarchate.

(4) Because she is conservative, she kept the Catholic faith pure and has never added to, nor taken anything from it; history warrants this fact.

(5) Because her opponent, the Papist church, dare not question the validity of her orders of the Ministry nor the Catholicity and Orthodoxy of her belief.

Late Cardinal Gibbons in his book "Faith of our Fathers" (pp. 113–114) calls the additions to the doctrine of the primitive church by his church "progress in the faith." Did the good Cardinal mean that the novelties and innovations of the Roman Church adopted by her after her separation from the mother church, "progress in the faith"? If so, we would rather stay without such a "progress." After this admission on the part of Cardinal Gibbons, of the novelties and innovations of his church, he quotes St. Vincent of Lerins: "The Church of Christ is a faithful and ever watchful guardian of the dogmas which have been committed to her charge. In this sacred deposit she changes nothing to it." This saying is worth its weight in gold, the Church of Christ therefore is the Church which "added nothing and took nothing" of the dogmas committed to her. Is that Church any other than the Holy Eastern Orthodox Catholic and Apostolic Church? Then this church is the only one fit to be the center of unity, and not the church which changes every now and then, and calls that a "progress in the faith."

Whosoever reviews the controversies and arguments of the theologians of both churches, realizes that that of the Eastern Orthodox Catholics is based on Biblical, historical and Synodical proofs, and that of the papist, on quibblings, sophistry, and papal bulls.

Pope Leo XIII, in his encyclical (1894), addressed to the

nations of the world, calling them to become his subjects, says concerning Eastern Orthodox Church, "from the East salvation came and spread over the world"; then in reference to the Greeks who became Popes of Rome he said: "And no great gulf separates us except for a few smaller points, we agree so entirely with you that it is from your teaching, your customs and rites that we often take proofs for Catholic dogma." If such is the case, why then did not the good Vicar of Christ overlook these "few smaller points" for the sake of Christian love and unity? and come back to fellowship with the Church which "of her teaching, customs and rites" the Catholic dogma is the proving? And assuming the reunion took place between the Eastern and the Western churches, will the "Greek" have a chance to have a "pope" from them, while the Roman Catholic arrogates the election of popes to the Italian Cardinals? Mgr. Luchesne says about "men who rule the Orthodox church" that they are still sore and hurt, will have nothing to do with us, and are not at all embarrassed in saying so quite plainly." If this is true, who blames them? Were they not deprived of their inherited rights, and robbed of their legitimate ranks? Why doesn't he look at his Pope who is still sore at the government of Italy, and shuts himself up as prisoner in the Vatican, in protest at his alleged rights to the sovereignty of that country?

I wonder if the great Fathers of the primitive church could come back, would they be able to recognize the church of Rome after her reckless mutilation of the old faith as a Christian Church? I wonder what St. Peter who called himself "servant and Apostle of Jesus Christ" would say, if he could come back, to him who calls himself "below God and above man"? whom St. John saw in the 19th chapter of his Revelation? Would he not reprove him for separating himself from his brethren, the four Patriarchs, and for his unchristian acts towards them?

Adrian Fortescue, in his book, "The Eastern Orthodox Church," puts again and again all the blame for the schism

between East and West on the head of Patriarch Photius, but if it had not been for his zeal and jealousy, energy and enthusiasm and objections to the antagonistic doctrine, the whole Eastern Church would have been dragged into the papal captivity, although that schism was healed, after Photius' death, and the whole church was reunited for a long period.

Said Fortescue says also, in the tone of rejoicing at another's misfortune, "The dust of ten centuries has gathered over Photius' unknown grave" (pp. 438). He overlooked the fact that the grave of Moses the great old Church Lawyer is also "unknown," and that the graves of many of his Popes, who were thrown to the Tiber, are unknown too. He also rejoices at the "death" of New Rome, namely Constantinople, and is proud "of the eternal old Rome, the City of God on Earth," forgetting the prophecy of St. John in his Revelation about that city "Babylon" which reads as follows: "and there followed another angel saying, Babylon is fallen, is fallen that great city, because she made all nations drink of the wine of the wrath of her fornication" (Rev. 14:8). Also the 18th chapter contains the following prophecy: "And he cried mightily with a strong voice saying, Babylon the great is fallen, is fallen and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

Dr. Fortescue says also in his book, p. 422, thus: "Very likely Rome would allow the Patriarch of Constantinople to keep even his title of Ecumenical Patriarch, if he yokes himself to Rome." Is not such a statement worthy of laughter and mockery? Was the title of the Patriarch of Constantinople conferred upon him as grace from the Bishop of Rome, or by an Ecumenical Council in spite of the protest of the Bishop of Old Rome?

At the conclusion the reader can see now very clearly that the only church which is fit to be "Via Media" is the Holy Eastern Orthodox Catholic and Apostolic Church, the

church of the seven Ecumenical Councils, which is able to stretch out both of her hands, one toward the Protestant Denomination, which broke away from Rome because of its corruption and tyranny, and the other toward the Church of Rome, which separated herself from her mother for pride, and departed from Orthodoxy and sound doctrine, and to bring them back to the fold of the sheep, to the faith held by the undivided church, to the state of things before the ninth century. This church, being the mother of all churches, is able to attach the severed branches of the parent tree to the original stem; then and not until then, the church reunited can triumphantly and joyfully declare herself "One fold and one shepherd." Our Lord Jesus Christ, is the vine, and the numerous churches are branches thereof.

A reunited Church will allow the Pope to occupy the seat as first in rank of the five Old Patriarchs, an honorary precedency such as he held before the schism in which the Bishop of Rome lapsed from his brethren, the four great Patriarchs.

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